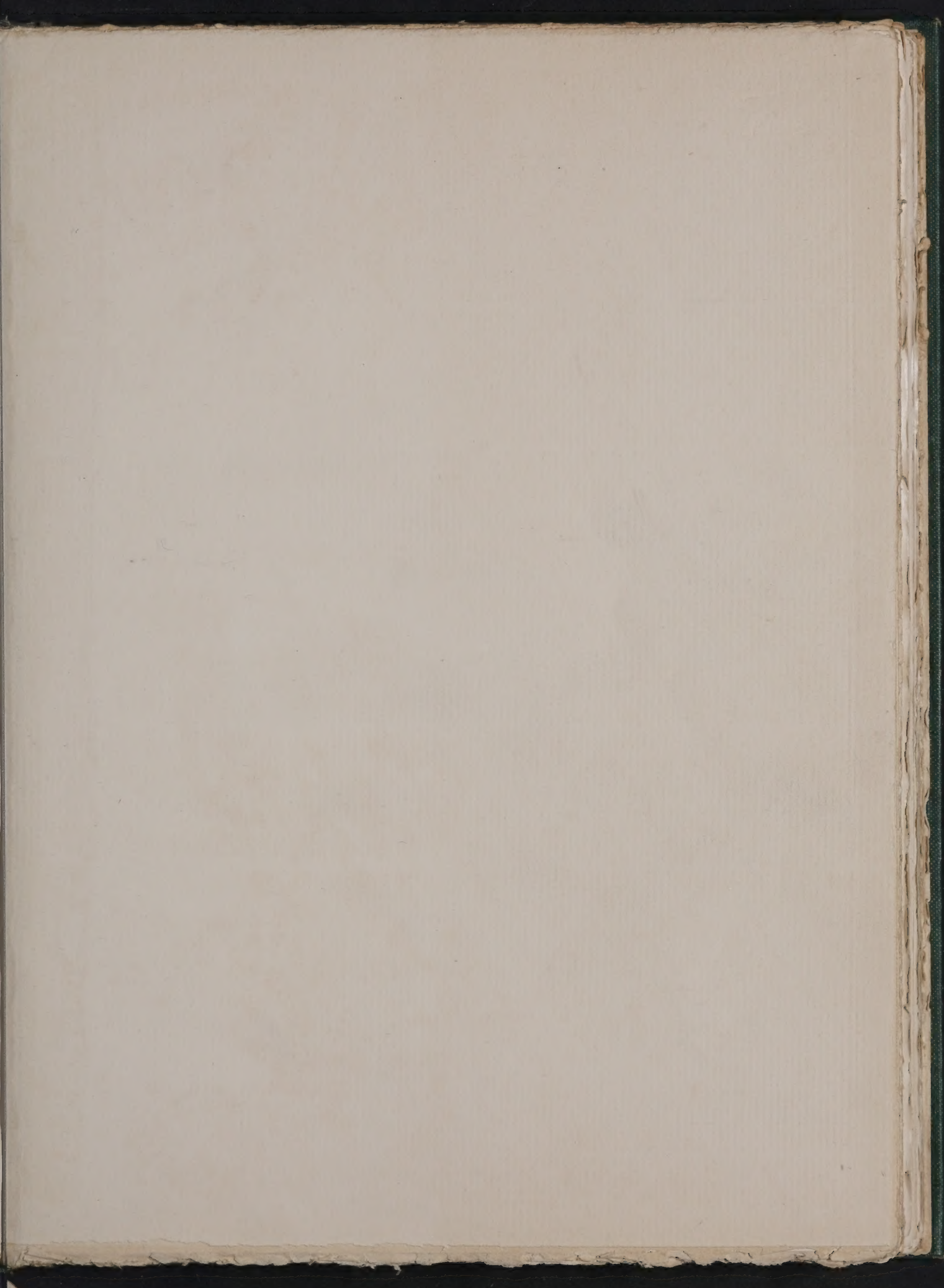


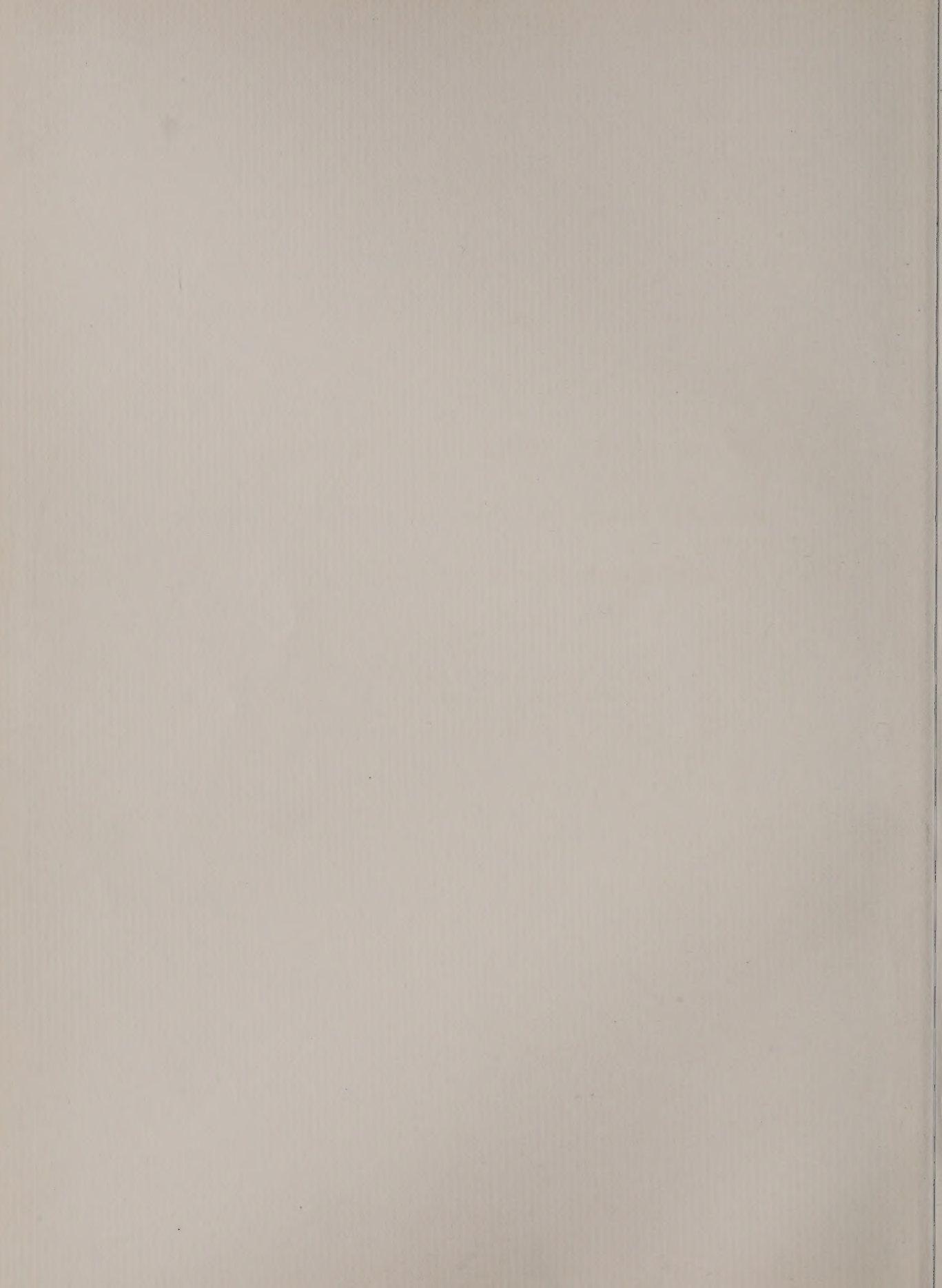
1853

1903

Anniversary Services
of the
First Presbyterian Church
Bridgeport, Connecticut
October 25th—November 1st





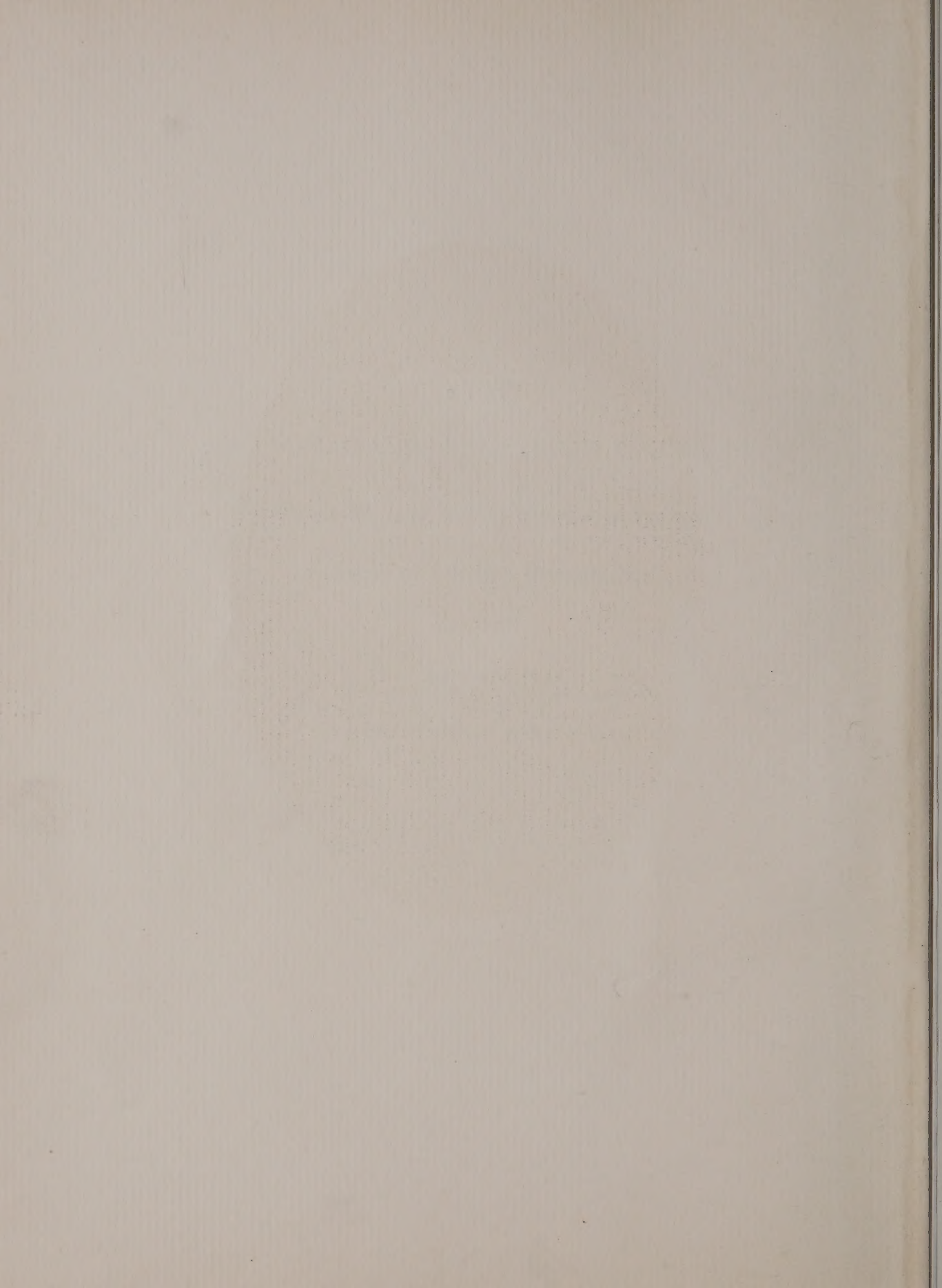


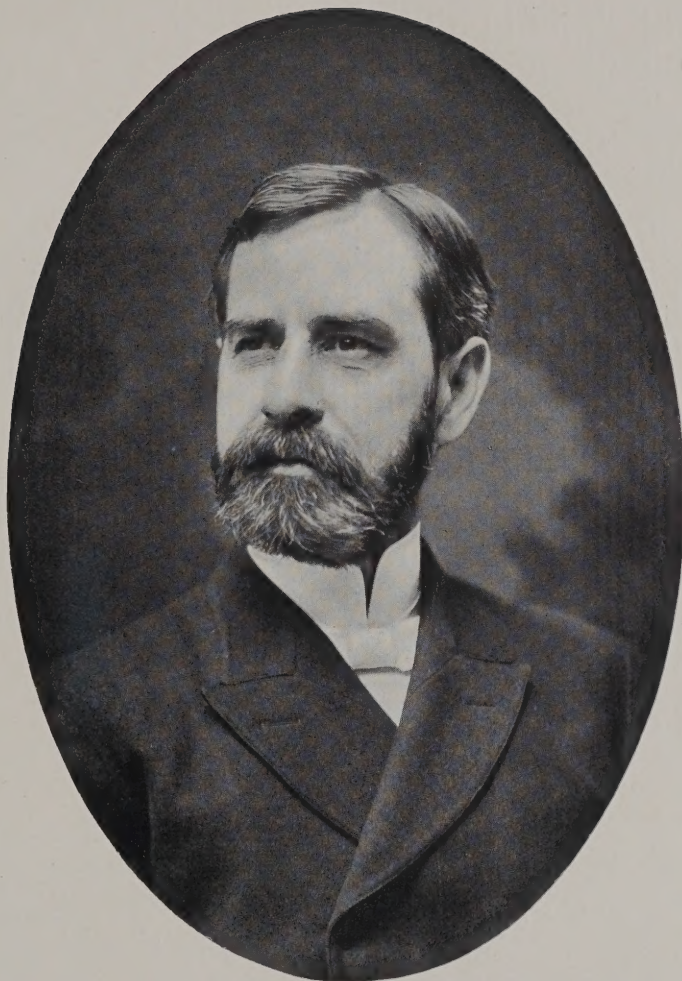
To the
REVEREND HENRY ADOLPHUS DAVENPORT,

now and for a quarter century our pastor, this record

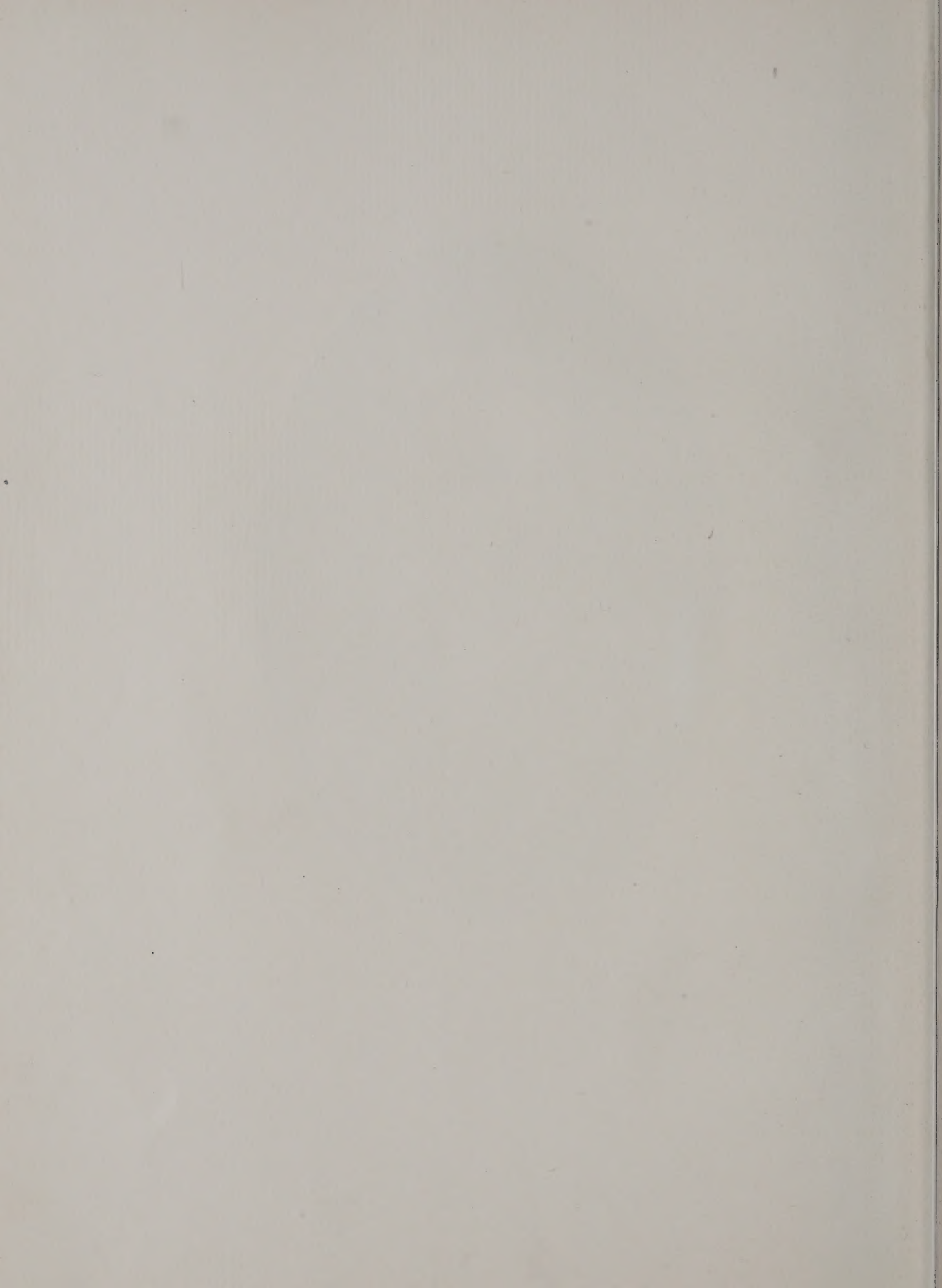
is affectionately dedicated by the editors.

"Unpracticed he to fawn, or seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise."





REV. HENRY ADOLPHUS DAVENPORT.



THE PASTOR'S PREFACE.

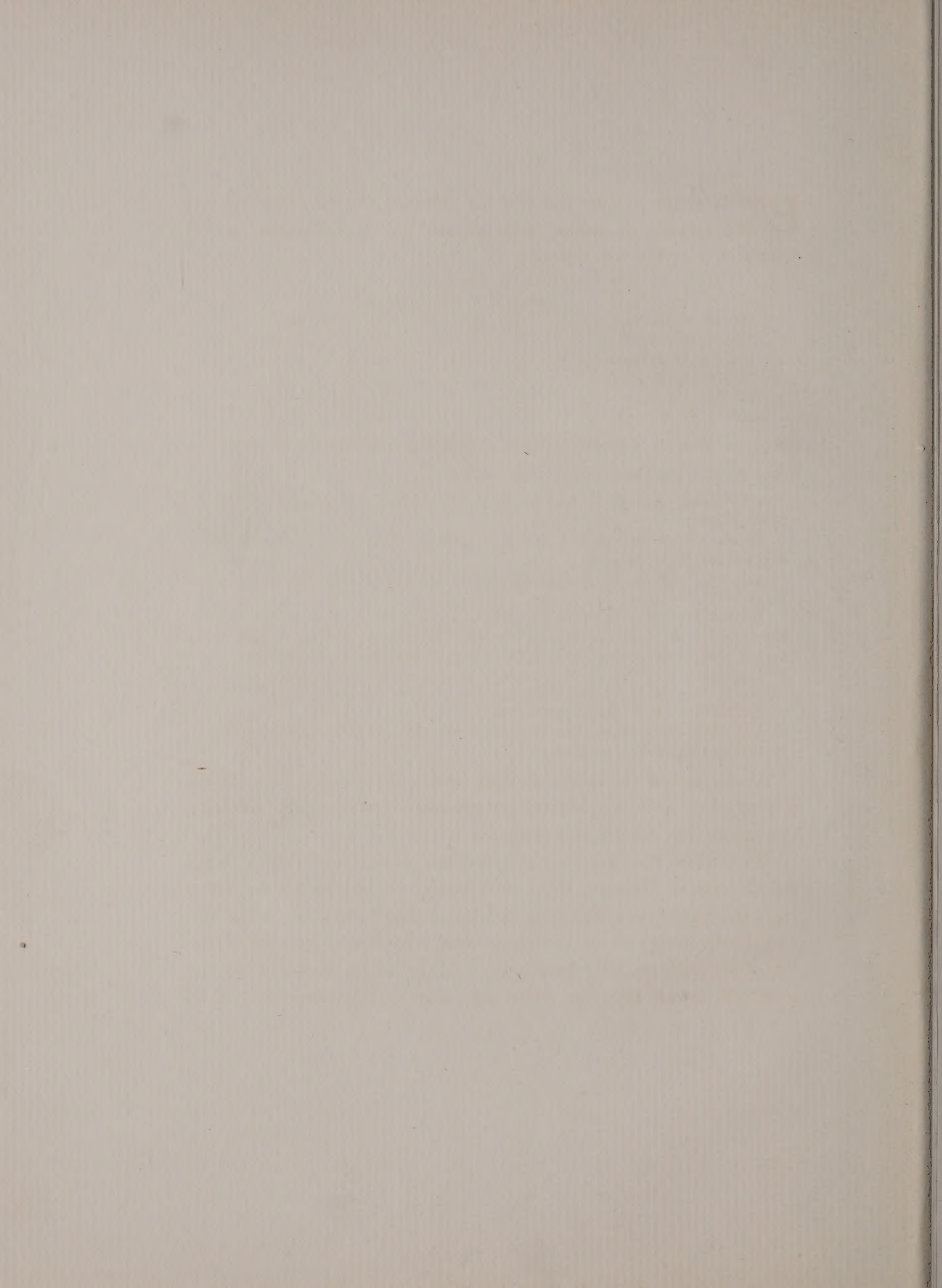
A MEETING of the congregation, duly warned, endorsed on May 20, 1903, the suggestion of the session to observe the semi-centennial of the Church, and referred to the latter body the nomination of a committee of arrangements. This being done, the Central Committee, as it was termed, convened, organized itself, designated sub-committees, and requested each department of the church to provide its own chronicler. An invitation was extended to the Presbytery to be present at the celebration, which invitation was accepted with thanks, and the Moderator was directed to convey its greetings in person.

And thus—

While the Autumn leaves were falling,
Mem'ries of the past recalling,
Hopes of future good installing—
We kept our Jubilee.

It is a most grateful pleasure to recall the loving kindness that characterized the occasion, to acknowledge the cordiality of neighbors and friends, and to put on record the willingness, generosity, and efficiency of members who made the celebration so successful, among whom is the grandson of Mrs. Alfred Bishop, of grateful memory, who has in charge the compilation of this

ANNIVERSARY SOUVENIR,



EARLY in the summer just past the following Central Committee for the purpose of making arrangements for the celebration of our fiftieth anniversary was formed:

DR. I. D. WARNER, *Chairman*;

MISS M. C. MILLS, *Secretary*.

Mrs. F. N. Benham,
Miss C. B. Wheeler,
Elder E. P. Bullard,
Mrs. W. C. Bowers,
Mr. M. H. Chapin,
Mrs. A. H. Bullard,

Mr. F. W. Read,
Mrs. J. W. Wright,
Mr. N. W. Bishop,
Mrs. D. H. Warner,
Mr. C. P. Melick,
Mrs. F. W. Marsh.

which, in its turn, appointed the following Sub-Committees, the chairmen being taken from the Central Committee:

Invitations.—Mrs. F. N. Benham, Chairman; Miss C. B. Wheeler, and Mrs. F. W. Marsh.

Speakers.—The Session and Mrs. M. L. Wheeler, Mrs. A. E. Wedge, Miss F. Fry and Mr. A. H. Hancock.

Souvenir.—Mr. N. W. Bishop, Chairman; Mr. Carl Foster, and Miss Annie P. Fish.

Decorations.—Mrs. D. H. Warner, Chairman; Mrs. W. C. Bowers, Mrs. F. W. Read, Mrs. J. R. Topping, Mrs. C. N. Payne, Mrs. H. F. Greenman, Mrs. Carl Foster, Mrs. N. W. Bishop, Miss F. B. Cogswell and Miss M. R. Marsh.

Entertainment.—Mrs. J. W. Wright, Chairman; Mrs. F. R. Garrett.

Music.—Mr. M. H. Chapin, Chairman; Mr. T. Fish and Mr. J. Quinn.

Ushers.—Mr. P. C. Melick and twenty.

Reception.—Mrs. H. A. Davenport, Chairman; Mrs. E. P. Bullard, Mrs. W. C. Bowers and fifty ladies as hostesses.

As a result of the labors of those having the arrangements for the celebration of our fiftieth anniversary immediately in charge the following programme was selected and presented.

On Sabbath morning we again had the pleasure of listening to the Rev. Horace G. Hinsdale, D.D., of Princeton, N. J., who was for fifteen years our pastor, and who very minutely and in a very interesting way detailed the history of our church from its organization until the expiration of his pastorate, and who was listened to with deep interest by the congregation, which filled the entire auditorium. The old-time order of

service was followed as closely as possible, lacking only the presence of the precentor and tithingman.

In the Sunday-school room, following the morning services in the church, impressive remarks were made by former superintendents Dr. Hinsdale, Messrs. F. W. Marsh, Philo P. Haven and Dr. C. W. Deane.

For the Sunday evening services the session was particularly fortunate in securing the Rev. C. L. Thompson, D.D., LL.D., secretary of the Board of Home Missions, and at one time moderator of the General Assembly, whose address on the influence of Presbyterianism on our national life was masterly.

On Tuesday evening we kept open house for our friends and neighbors, who were greeted by a Reception Committee consisting of our pastor; Dr. Warner, chairman of the Central Committee; the Rev. Mr. Birnie, moderator of the Presbytery of Westchester; our session, and the Committee of the Ecclesiastical Society.

We had the pleasure of entertaining so many of the clergy of the city and members of our sister churches that the Sunday-school room was filled to its utmost capacity. After the reception we had our guests again gathered in the auditorium, where Dr. Warner, in his usual happy manner, presented Rev. H. H. Tweedy, pastor of the South Church of this city, from which we sprang; Rev. E. Loux, president of the Bridgeport Pastors' Association, and Rev. Mr. Birnie, who extended most cordial greetings from the organizations which they represented, and particularly spoke of the fact which is happily every day becoming more apparent, the speedy disappearance of the strict lines which have heretofore been drawn about those worshipping under different creeds, and eloquently urged us to make the ending of our first half century a starting point for fuller work and wider helpfulness in the half century to come. Professor Spinning, who was for twenty-four years our organist, delighted and touched our hearers with the music of "Auld Lang Syne."

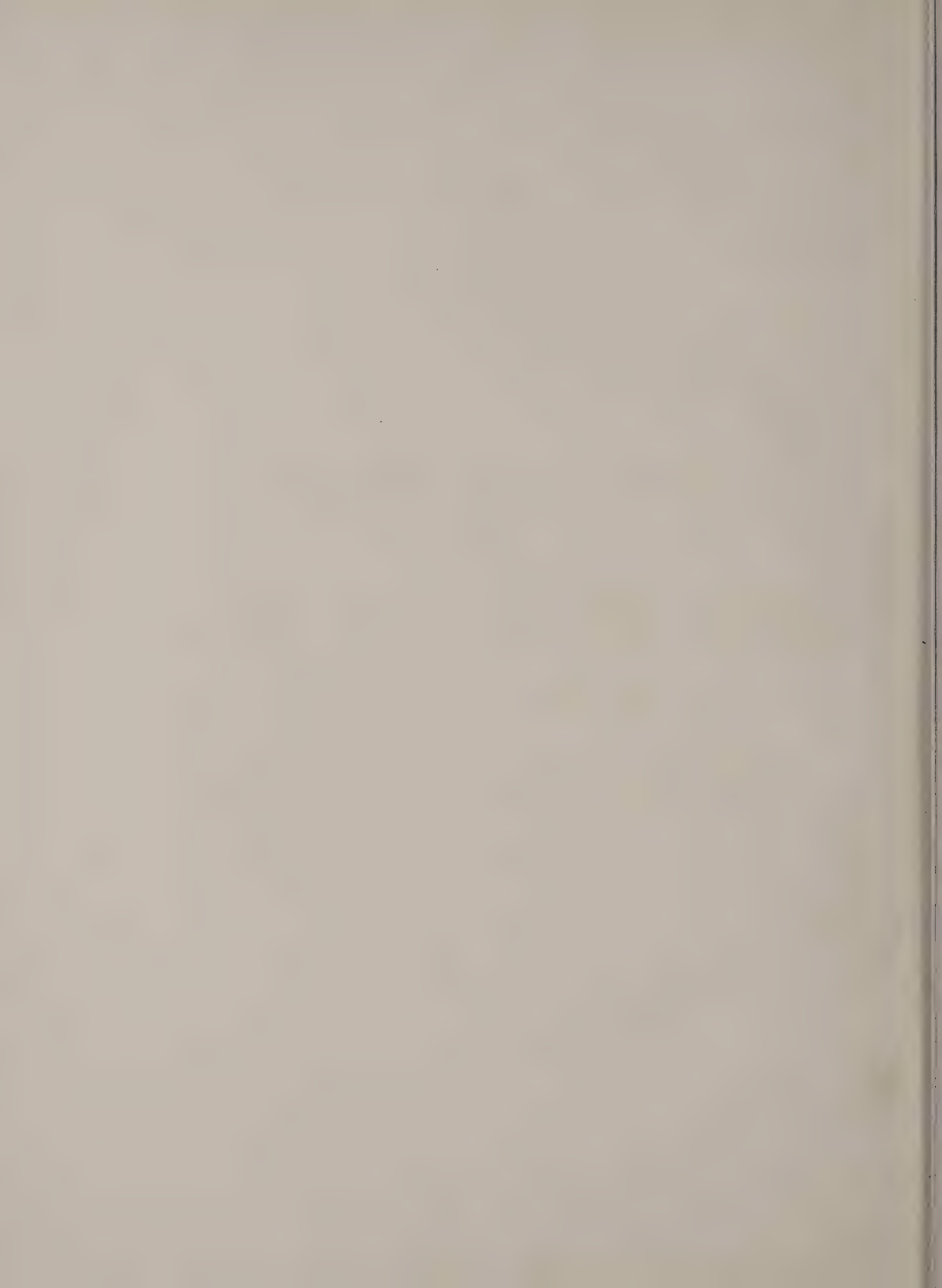
One particularly interesting feature of this occasion was the collection

of paintings and photographs of those most intimately connected with our birth and growth and various memorabilia of our old-time services.

Wednesday evening was peculiarly our own, and was as interesting and helpful to those of us who were able to be present as such occasions must always be, when we are able to recall to our minds struggles in which we have been victorious. Perhaps the two most interesting features were the remarks of Mr. F. W. Marsh, who recounted the liquidation of the church debt of \$28,700 in the spring of 1878, and the extracts which were read from letters received from former members, which will appear later.

On Thursday evening, our younger members listened to historical papers by Miss Cornelia B. Wheeler and others, who detailed in a most interesting way the results of the work of the Christian Endeavor Society of our church since its organization, and to the remarks of Mr. Von Ogden Vogt, secretary of the United Society of Christian Endeavor, who struck a noble note in calling for a new and fuller acquaintance with God in all our life and work. After Mr. Vogt's address a reception was tendered him in the Sunday-school parlor.

At the regular morning service of the Sabbath following our Anniversary our pastor pointed out the more salient points of the week's experiences and earnestly urged us to stronger and more united efforts in the years to come. During the service nine infants were baptized and nine new members were welcomed to our membership. The weather throughout the week was as perfect as our October weather only can be. The remarks were inspiring, and loving interest in and outside our membership characterized all our proceedings.



1853

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Anniversary Services

of the

First Presbyterian Church

Bridgeport, Connecticut

October 25th—November 1st

October Twenty-fifth

Sabbath Morning

10.30

Hymns—Old Style

Psalm C. "Old Hundredth"

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, His praise forth tell,
Come ye before Him and rejoice.

The Lord, ye know, is God indeed,
Without our aid He did us make;
We are His flock, He doth us feed,
And for His sheep He doth us take.

Oh, enter, then, His gates with praise;
Approach with joy His courts unto;
Praise, laud, and bless His name always,
For it is seemly so to do.

For why? the Lord our God is good,
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.—1561.

Psalm CXXII. "Balerma"

How did my heart rejoice to hear
My friends devoutly say,
"In Zion let us all appear,
And keep the solemn day!"

I love her gates, I love the road;
The church, adorn'd with grace,
Stands like a palace built for God,
To show His milder face.

Up to her courts with joys unknown
The holy tribes repair;
The Son of David holds His throne,
And sits in judgment there.

Peace be within this sacred place,
And joy a constant guest!
With holy gifts and heavenly grace
Be her attendants blest!—1719.

Psalm CXVII. "Duke Street"

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends Thy word;
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more.—1719.

Anthems—"He That Keepeth Israel"

"Art Thou Weary"

Historical Address—Rev. H. G. Hinsdale, D.D.

Bible School

12.15

Remarks by Former Superintendents

Sabbath Afternoon

3.30 Junior Endeavor Meeting

6.30 Senior Endeavor Meeting, Previous Presidents Participating

Sabbath Evening

7.15 Organ Recital

7.30 Anthem, The Twenty-fourth Psalm

Hymns used in Dedicating the Edifice

Come, let us join our cheerful songs,
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

"Worthy the Lamb that died," they cry,
"To be exalted thus."
"Worthy the Lamb," our lips reply,
"For He was slain for us."

Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, forever thine.

Let all that dwell above the sky,
Through air, and earth, and seas,
Conspire to lift thy glories high,
And speak thine endless praise.

What equal honors shall we bring
To thee, O Lord our God, the Lamb,
When all the notes that angels sing,
Are far inferior to thy name?

Worthy is He that once was slain,
The Prince of peace that groaned and died,
Worthy to rise, and live, and reign,
At His Almighty Father's side.

Honor immortal must be paid
Instead of scandal and of scorn;
While glory shines around His head,
And a bright crown without a thorn.

Blessings forever on the Lamb,
Who bore the curse for wretched men;
Let angels sound His sacred name,
And every creature say, Amen.

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Crown Him, ye martyrs of our God,
Who from His altar call;
Hail Him who saves you by His blood,
And crown Him Lord of all.

Sinners, whose love can ne'er forget
The wormwood and the gall—
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Address on Presbyterianism, Rev. C. L. Thompson, D.D., LL.D.

Tuesday, the Twenty-seventh

8 P. M.

Reception to Pastors and Churches, by the Session and the Ecclesiastical Committee
Music by Prof. Spinning and String Orchestra

REFRESHMENTS

Greetings from Presbytery of Westchester

Wednesday, the Twenty-eighth

Evening of Reminiscence

Organ Recital at 7.30 o'clock, with Miss Stockwell, Violinist

Sketches by Elder Keys, Mr. F. W. Read and Mrs. F. W. Marsh

Voluntary Remarks

Singing by a Former Quartette of the Church

Thursday, the Twenty-ninth

Young People's Evening

Organ Recital at 7.30 o'clock

Music by Members.

Papers by Miss C. B. Wheeler *et al.*

Address by Mr. Von Ogden Vogt. Reception to Mr. Von Ogden Vogt

Friday, the Thirtieth

The Session will meet those who wish to join our membership, in the Church parlors at 8 o'clock.

Sabbath, November First

Baptism of Children

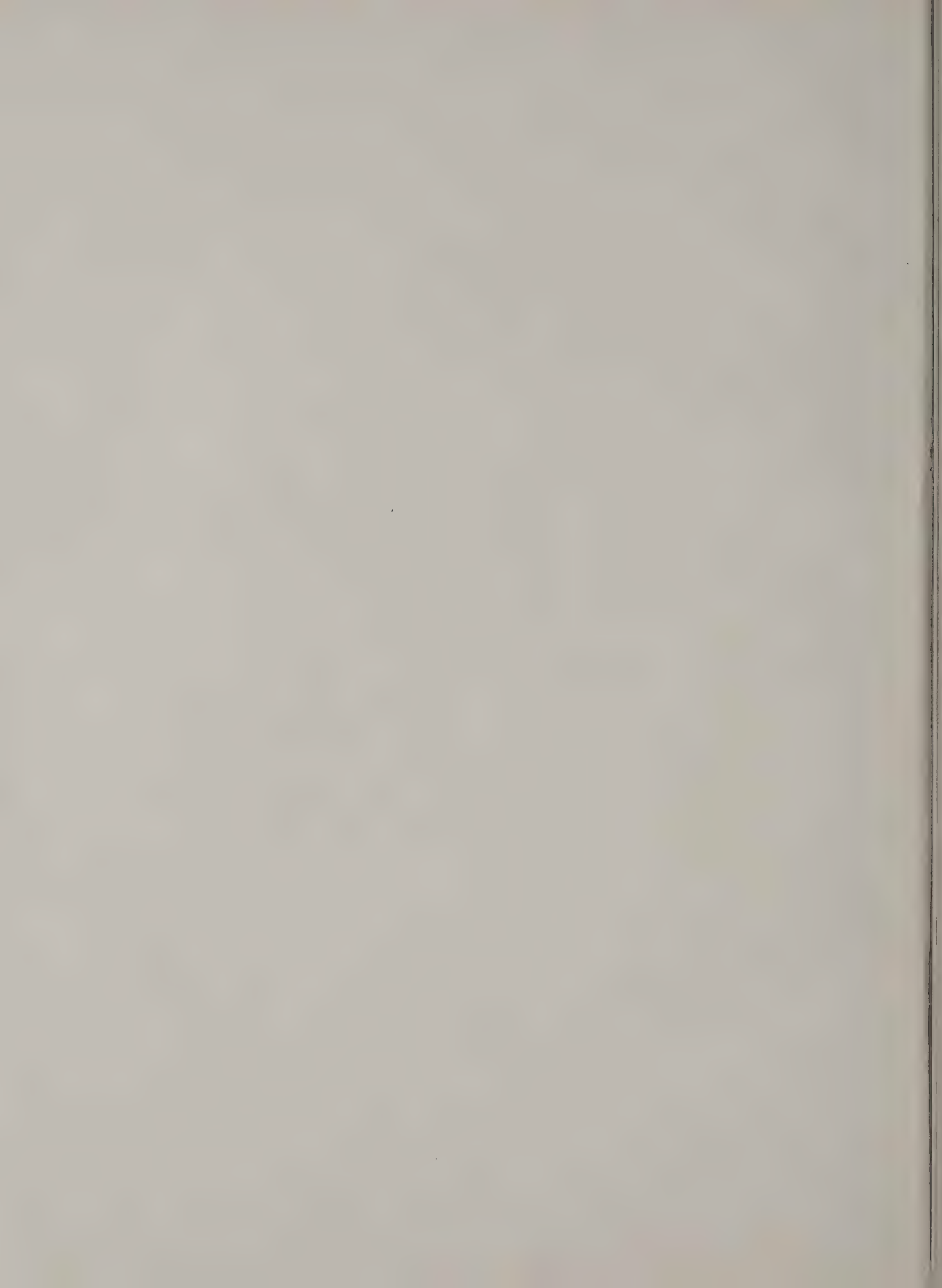
Celebration of the Lord's Supper

Lessons for the Future

Musical Service in the Evening



REV. HORACE G. HINSDALE, D.D.



SERMON OF REV. H. G. HINSDALE, D.D.

Leviticus xxv: 10, 11. And ye shall hallow the fiftieth year. A jubilee shall the fiftieth year be unto you.

Psalms lxxviii: 4. Showing unto the generation to come the praises of the Lord, and His strength, and His wonderful works that He hath done.

THE importance of following the historic spirit which disposes us to seek from the past, instruction for the present and encouragement for the future, is obvious. Notwithstanding the appearance of disorder and confusion in the vast world of human affairs, there is from age to age a divinely appointed reign of law. Nations may die off the face of the earth; war and revolution may accomplish their bloody work; kingdoms may rise and fall; every imaginable change may occur in the visible aspects of society; the horizon of the race may widen with "the process of the suns"; but the counsel of God and the principles of His administration undergo no change; sin is visited with retribution; truth and righteousness ultimately come to honor; the Kingdom of Christ conquers every foe, and surely advances to its predestined glory.

In history, moreover, we find not only guidance in present duty, but likewise the data of prophecy. "Only he who knows what has been, can understand what is, or can anticipate what is to be." The conservatism that blindly clings to the past as such and lives in it, refusing to make a wise application of its lessons to the varying conditions of the present, is childish and hurtful; but not less so is the opposite extreme, which, despising the lights of experience, sets sail upon the seething ocean of human life without compass or chart, only to be driven at the mercy of the waves, and pitilessly wrecked.

The laws of nature are illustrated in the dewdrop as clearly as in the blazing sun. In like manner the principles of providential and

gracious administration come into view as really, if not as impressively, in the events of fifty years ago as in the events of fifty centuries. Were it not so, I should not be addressing you to-day. It would be scarcely worth our while to spend an hour of sacred time in recalling dates and names and facts in the brief history of this church, did they not quicken our grateful sense of divine goodness, supply incentive to patient countenance in well-doing, animate us with the belief that we have been working together in however humble a measure in the unfolding plan of that Kingdom which is winning its way to a worldwide supremacy against all opposition of error and sin, and encourage us to utter with fresh confidence and hope the prayer: "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

I must begin my recital of the history of this church with loving mention of its first pastor, Nathaniel Hewit. In 1830, after having devoted some years of ministerial labor to the Presbyterian Church in Plattsburg, N. Y., and the Congregational Church in Fairfield, Conn., he accepted a call to the South Congregational Church in this city, formed in that year by a colony from the North Church. He was in the prime of his manhood, and under his able and instructive ministrations the church grew to strength and prominence. After a score of years of peace and prosperity, the congregation became divided in opinion as to matters of church polity, and as to the question of providing such assistance for their pastor as his growing bodily infirmities seemed to require. On the 20th of September, 1853, Dr. Hewit asked of the Consociation of Fairfield West a release from his pastoral charge. In granting the request the Consociation gave warm expression to their appreciation of his "distinguished services as a pastor, as a member of our ecclesiastical body, and as a counsellor and guide to his younger brethren," adding: "We therefore desire, though he needs no letter of

commendation from us, to give him, as a token of our affection and confidence, our hearty recommendation to the churches far and near as a brother beloved, an eloquent man, and mighty in the Scriptures, who has done, and is yet able to do, great and distinguished service to the cause of God and truth."

In this opinion a large number of his parishioners coincided, and they acted upon it forthwith. On the fifth day of the following month they formed an Ecclesiastical Society in the manner prescribed by the law of Connecticut. Steps were taken to procure dismissory letters, and arrangements were made for holding public worship on the Sabbath and for maintaining a Sunday-school and a weekly lecture and prayer-meeting.

The first public services were conducted by Dr. Hewit on the 9th of October, in the schoolhouse then standing on the north side of State street, between Broad and Lafayette streets.

One week later, eighty-one persons, having complied with all necessary formalities as to letters of dismission, associated themselves in the Covenant relations and sacred fellowship of a Christian church. It was resolved that the Presbytery of New York (Old School) be requested to receive this church under its care, and that Dr. Hewit be the bearer of the request.

Dr. Hewit, accordingly, met with the Presbytery on the 19th of October, and was admitted to membership in that body. The Presbytery voted to meet in Bridgeport on the 31st day of October, to take the First Presbyterian Church under its care and install the pastor and elders elect.

On the 23d of October a meeting of the church members was held, of which Mr. Stephen Hawley was moderator. A unanimous vote was given for Dr. Hewit as pastor, and for Messrs. Stephen Hawley, Thomas Hawley, John Brooks, Henry M. Hine, and Stiles M. Middlebrook, as ruling elders. To Mr. Thomas Hawley were assigned also the duties of the diaconate.

The society, on the 28th day of October, formally concurred in the

action of the church in electing Dr. Hewit to the pastorate, and voted an annual salary of \$1,000.

The Presbytery of New York, in session at Bridgeport, on the 31st day of October, received the church under its care. In the afternoon the elders-elect were ordained and installed, the Rev. Gardiner Spring, D.D., and the Rev. John M. Krebs, D.D., conducting the services. The installation of Dr. Hewit took place in the evening.

A sermon was preached by the Rev. I. S. Spencer, D.D., of Brooklyn; Dr. Krebs constituted the pastoral relation as required in the Form of Government; and charges to pastor and people were given, respectively, by Dr. Spring and the Rev. J. E. Rockwell. The use of the house of worship of the South Church, it should be mentioned, was generously granted for these services.

To complete the history of ecclesiastical relations, it may here be stated that in 1860 the church was transferred to the Presbytery of Connecticut. Three years later this Presbytery was united with that of Bedford, the former name being retained. In 1870, when new arrangements were made necessary by the reunion of the so-called Old School and New School divisions of the Presbyterian Church, Bridgeport came within the bounds of the Presbytery of Westchester.

I shall not attempt any vindication of the fathers of our church. Time, I believe, has done that. Dr. Hewit, as he often told me, did not in the first instance favor the establishment of a new church. He foresaw that such an undertaking must encounter difficulties of no ordinary magnitude. Nevertheless, when it was resolved upon, he devoted himself zealously and unselfishly to its interests. Its projectors were his friends; they were giving the strongest proofs of their love; and he would stand by them to the last. Among them were men whose names are to this day honored in Bridgeport—men of clear heads and warm hearts, the purity of whose motives could not be questioned. It should be remembered, too, that the growth of the city was at this time inviting

increase of church accommodation. The population, which was 4,500 in 1840, had become 7,500 in 1850. From this date the progress was rapid. In the decennium beginning with 1850, the gaslight and water companies were formed, the Wheeler & Wilson Sewing Machine Company established itself here, three new banks were chartered, two bridges to East Bridgeport were opened, and the population was nearly doubled. Our fathers surely were justified in believing that this expansion, which was daily in evidence, amply warranted the planting of the new church. As a matter of fact, the church from which they came out, suffered no lasting harm, and to-day abounds in numbers and strength; while this church has entered a harvest field in which it has gathered many sheaves for the garner of the Lord.

A plot of ground on the corner of Myrtle avenue and West Liberty street was given to the Presbyterian Society soon after its organization by Messrs. John Brooks and Burr Knapp and their wives. On the north side of the plot, facing Myrtle avenue, a brick chapel was erected and opened for public worship on the 22d of January, 1854. The church edifice was dedicated with appropriate services on the 8th of August, 1855. It stood a few feet south of the chapel, facing in the same direction, and was a spacious brick structure, costing upwards of \$30,000; handsomely and conveniently furnished, 90x60 feet in size, with a gallery around three sides of the interior. The tall spire by which it was surmounted was a conspicuous landmark. To many, the remoteness of the site from the center of the city appeared a serious disadvantage, and doubtless the increase of the congregation was on this account retarded for a time. Bridgeport then extended no farther west than Division street, the present Park avenue. There were already, however, indications of the movement which has since carried a large population in the direction of Black Rock, and many were predicting the necessity of the annexation of territory which a few years later became an accomplished fact. No one

who sees the city as it now is will say that the church is situated too far to the west.

Thus furnished with every needful external equipment, the congregation sought to occupy its allotted field of usefulness. The Gospel was preached with power. Biblical and Catechetical instruction was diligently given in the Sunday-school. Sinners were led to the Cross; saints were built up on their holy faith; the sick, the sorrowful, and the dying were guided to Him who alone gives abiding comfort and peace. The ladies assembled from time to time to ply the beneficent industries of the sewing-circle, and contributions of money were steadily made for the help of missionary enterprises at home and abroad. The records show that in 1859, measures were adopted by the Session for promoting the efficiency of the Sunday-school, in accordance with a request from its teachers and officers. The close and cordial relations always subsisting between this church and its Sunday-school are largely attributable to the interest of the Session in the school and their personal connection with it. During the entire period covered by this discourse, either an elder or the pastor was its superintendent; and seldom, if ever, has it failed to number among its teachers one or more of the elders.

In 1858, upon reaching the age of 70 years, Dr. Hewit tendered his resignation, on the ground of infirm health, which, in his judgment, disabled him from meeting satisfactorily the demands of his position. His people, however, thoroughly content with his services and warmly attached to him personally, so strenuously opposed the acceptance of the resignation that he was induced to withdraw it. But early in 1862, it became evident that the relief for which he had asked should be no longer deferred. We can well imagine the grief and anxiety called forth in view of this change. Dr. Hewit's distinguished abilities, and the esteem in which he was held by his parishioners, some of whom, having formerly been connected with the South Church, had enjoyed his ministrations for more than thirty years, aggravated the difficulty of the situation.

To fill his place in all respects was impossible. What men were first thought of and what measures were taken, I do not know. It suffices to say that a successor was found in a stranger whom Dr. Hewit, at the suggestion of a friend, invited to a brief temporary occupancy of his pulpit in June, 1862, and to whom the congregation, a short time later, gave a cordial invitation to become their pastor. The call of another church was declined that this might be accepted, and the pastor-elect girded himself for the work in which fifteen happy years were to be spent. The installation took place on the evening of October 28th. The services, conducted by a committee of the Presbytery of Connecticut, included a sermon by the Rev. Charles W. Baird, of Rye; a charge to the pastor by the Rev. Thomas S. Childs, of Hartford, and a charge to the congregation by Dr. Hewit. I cannot forget the cordial and fraternal greetings received that evening from other Bridgeport pastors.

Although nominally a colleague—Dr. Hewit, if my memory serves me, not having been formally released by the Presbytery from the pastoral care—I was, in fact, the sole pastor. Dr. Hewit insisted upon relinquishing all claims for salary and withdrawing from all share in the government of the church. No man ever had a more generous friend, no preacher a more indulgent and laudatory hearer. Words cannot do justice to his kind, considerate and fraternal treatment of his successor. He assured me that if I would stay in Bridgeport, he would be a father to me, and he kept the promise to the letter until death took him from us.

A brief glance at Bridgeport, as it then was, may be interesting to some of my younger hearers. Its population was 13,000—less than one-sixth of the present number. Territorially it was comparatively small. One had but to cross Park avenue, then known as Division street, to find himself in the town of Fairfield. Your beautiful pleasure ground, Seaside Park, had not then come into being. There were no street railways. The Post-office was a small room in Bank street. East Bridgeport was thinly

settled, and West Stratford was not divided into town lots. There were fewer factories than at present. Our principal public school occupied a building of moderate size on Prospect street.

The era of varied and ornate architecture had not arrived, and there was comparatively little display in furniture and equipage. But an air of comfort pervaded the place, and a rural charm beautified its civic features, which led the Rev. Dr. James W. Alexander, of New York, who spent some vacation time here in 1856, to say in one of his published letters:

"I made my first acquaintance with Bridgeport this week. I dare not say that it is the most beautiful place I ever saw; but I dare as little say the reverse. The railway passes far away from its surpassing rural villas."

The North and South churches, Christ Church, and the Methodist and Universalist churches were situated as now. St. John's Church stood on the corner of Cannon and Broad streets, and the Baptist Church on the corner of State and Broad streets. There were two congregations of colored people, and a small German Reformed congregation. The Roman Catholics occupied an unpretending brick structure on Golden Hill.

We were, in 1862, passing through the early days of the Civil War, and shadows of sorrow and doubt and dread mingled with the lights of patriotic faith and hope. Until the victorious close of the strife our community shared an honorable part in upholding the Union against the forces of slavery and secession. Recruiting went busily on. The Seventeenth Connecticut Regiment was for a time encamped at the lower end of the city. In this regiment Elias Howe, the wealthy sewing-machine inventor, enlisted as a private soldier. In the Fourteenth Connecticut Regiment, and in the Second Connecticut Battery of Light Artillery, Bridgeport was largely represented. Our citizens contributed liberally to the treasuries of the Christian and Sanitary Commissions, and our local aid and relief societies, organized and managed by wise and ener-

getic women, ministered most generously to the needs of our sick and wounded defenders.

Amidst such surroundings my labors began. The western side of the city was not growing. Our congregation had suffered serious losses, and was small. The number of communicants reported to the Presbytery in the Spring of 1863 was one hundred, and the Sunday-school membership did not exceed fifty. The second service on the Sabbath was held in the afternoon. There were prayer-meetings on Sunday and Tuesday evenings and a lecture on Thursday evening. The ruling elders were Messrs. Brooks, Hine, Middlebrook, Hollister and Marsh, the two last-mentioned having been elected in April, 1860. Elder Stephen Hawley had recently died, and Elder Thomas Hawley had become insane. The loss of these two pious and faithful men was a blow which would have staggered a stronger church. Another loss awaited us in the removal of Elders Hine and Marsh from the city on account of impaired health. Mr. Marsh subsequently returned, and was re-elected to the eldership and appointed superintendent of the Sunday-school. Mr. Hine rejoined in 1871.

The year 1867 was rendered memorable by the decease, on the 3d day of February, of the venerable Dr. Hewit. "Sustained and soothed by an unfaltering trust," he found in death a translation to the presence of the Master whose Gospel of mercy it had been his supreme joy to preach. At the funeral, which drew together a great congregation, a memorial sermon was delivered by the Rev. Lyman H. Atwater, D.D., of Princeton College, who had succeeded Dr. Hewit in the pastoral charge of the Congregational Church at Fairfield, and was an intimate and valued friend. In token of their respect and love, former parishioners placed a tablet, suitably inscribed, near the pulpit from which he had proclaimed the Glad Tidings of Redemption. This tablet, destroyed by fire in 1874, was replaced in the new church by a baptismal font of stone, the gift of the Sunday-school.

In the following year, 1868, the income of the society was increased by the abolition of fixed pew rents and the adoption of a system of voluntary subscription, so arranged as to give to all the members of the congregation an opportunity of contributing according to their ability to the expense of the church.

In 1872 a Ladies' Missionary Society was formed as an auxiliary of the Ladies' Board of Missions in New York. The interesting history of this society is, I may safely assume, familiar to the most of you. I need say no more than that the women of this church, moved by the spirit of Christian love, are emulating the zeal of their sisters in other churches in forwarding the great enterprise of giving the Gospel to all mankind. Their gifts have gone to many parts of our own country and far hence to the heathen. One of the early members of this society, Mrs. Margaret Wardlaw Walter, and her husband, also a member of this church, were for a time engaged in missionary labor in West Central Africa.

In the autumn of 1872 our equipment for public worship was made more complete by the substitution of a large organ, costing nearly \$5,000, for the reed instrument hitherto used. Eighteen months later the chapel erected in 1854 was torn down, and a larger one, two stories in height, with ample accommodation for the Sunday-school, the prayer-meeting, the Ladies' Society, and the social gatherings of the congregation, was built, at the expense of Capt. John Brooks, at the rear of the church facing West Liberty street.

The same gentleman was also at this time devoting liberal sums to various improvements in the interior of the church. At length the work in church and chapel was nearly finished, and pastor and people were praying and hoping that a season of increased spiritual prosperity might follow the enjoyment of new outward advantages, when we were suddenly overshadowed by a black cloud of calamity. Our tear-blinded eyes did not at the moment discover its silver lining; our fainting souls

dared not expect from it a rain of blessing. Early in the evening of December 9, 1874, our church was discovered to be in flames. Because there was no adequate supply of water, we were compelled to look helplessly on while church and chapel, organ and furniture, were destroyed. Captain Brooks, who had been seriously ill, and whose pecuniary loss was great, at once took an encouraging view. When told of the fire, he replied: "The *Church* is safe; only bricks and mortar have fallen; we can put up another building." The same evening steps were taken to procure a place of worship for the coming Sabbath. Affectionate expressions of sympathy came quickly from other churches in the city. A touching incident was a gift of money for the building fund from the children of the orphan asylum, who at that time attended our church—a little gift, yet a great one, since we may surely believe that, like the poor widow's two mites, it was accepted and blessed by Him who looketh not upon the outward appearance only, but upon the heart.

Good was thus coming from our adversity. We were drawn into more cordial fellowship with sister churches. The community in general held the church in increased respect for the quiet resolution with which it at once engaged in the work of building up its shattered walls. And it now became evident that the Presbyterian Church was not a mere experiment, but one of the permanent institutions of the city. Our loss was estimated at \$70,000, one-half of which was covered by insurance. Perplexed, but not in despair; cast down, but not destroyed, the congregation found itself confronted by grave responsibilities, which it determined to meet in humble reliance upon divine aid. Weekly prayer-meetings were held in private houses. The Sabbath services and the Sunday-school suffered no interruption, the places of assembly being successively the Opera House, on the corner of Main and State streets; Good Templar's Hall, on State street, over the Post-office; and the German Reformed Church, earlier known as Van Polanen Chapel, on State street, opposite Myrtle avenue.

After a careful scrutiny of competing plans, those offered by Mr. J. Cleaveland Cady, a prominent architect of New York, were unanimously approved, and a building committee was appointed and instructed to proceed without delay.

A change of site proving desirable, lots were purchased on the southeast corner of State street and Myrtle avenue. On the 17th of June, 1875, the cornerstone of the new church was laid with appropriate ceremonies, including addresses by the Rev. Dr. Rankin, of Fairfield; the Rev. Dr. Baird, of Rye; and the pastor. The chapel was opened for public worship on the 16th day of January, 1876, and a service of dedication took place on the following Wednesday evening, conducted by the Rev. Dr. Hodge, of Hartford. The 28th of May found the congregation assembled in the new church. The pastor preached from the words, "We went through fire and through water, but Thou broughtest us out into a wealthy place." On the 12th of October the completed edifice was solemnly set apart to holy uses, the Rev. Carson W. Adams offering a prayer of dedication, and the Rev. Dr. John Hall, of New York, delivering a felicitous and eloquent discourse. The building seemed to us then, as it must seem to you now, beautiful for situation, comely in its proportions, and complete in its appointments. May it long abide in the midst of this busy population, a reminder of man's higher needs, a monument of Christian zeal and liberality, a house of God and a gate of heaven, to successive generations of devout worshipers.

With the day of our calamity, as we thought it, a period of growth began. The report made to the Presbytery four months after the fire for the year ending March 30, 1875, indicated a membership of 112. The report made for the following year, during only two months of which we had a place of worship of our own, showed 22 additions to the church and a membership of 126—a net gain, after the deduction of losses by dismission and death, of 14. The Sunday-school, which in 1862 numbered but 50, and in 1872, 95, in 1875 had grown to 153, and

in 1876, to 225. These figures, while marking a respectable ratio of increase, are small, I admit, when compared with those given in your latest reports—600 communicants and 530 Sunday-school members. Ours was, in some respects, a day of small things. Presbyterianism was an exotic in Bridgeport. We had to face unfavorable conditions and contend with serious difficulties, which it required years to overcome. Yet there is good authority for not despising the day of small things, if it has done its part in opening the way to larger things. Few worthy undertakings reach a high degree of success without passing through a season of trying and humbling experiences. It goes without saying that foundations must be laboriously laid before the stately superstructure can rise into view, and that clearing and ploughing and sowing must precede the harvest. If the men and women who prayed and labored in this church during that earlier time could be with us on this Day of Jubilee, they would thank God for establishing the work of their hands; they would view with unenvying joy your larger growth and fruitfulness and your more spacious opportunities; and with you they would sing a song of praise to Him from whom all increase comes, and devoutly pray that the goodly present may be the earnest of a still more goodly future.

In the autumn of 1877 the Presbytery of Westchester dissolved my pastoral relation to this church, in order that I might accept a call, entirely unsolicited and unlooked for by me, from the First Presbyterian Church in Princeton, N. J.; and on the 28th day of October, precisely fifteen years from the date of my installation, my farewell words were spoken.

Reluctant as I am to obtrude my personal feelings upon you, I must be permitted to say, as an act of simple justice, that in the retrospect of my residence here, there are far more lights than shadows. Aside from the pain of parting from cherished friends, the regrets which I bore away with me grew chiefly out of my own shortcomings. I had spent here

fifteen years, than which no others in my life have been happier. The engagements of the congregation in respect to temporal support had been kept with scrupulous punctuality; in fact, scarcely a year passed without my receiving more than was promised. Additions to the salary were made from time to time until the original amount was doubled, and from the year 1874 the free use of the parsonage on State street was granted. My relations with my predecessor and his family had been most delightful. No root of bitterness had ever sprung up in my intercourse with the officers of the Church. I had learned to hold in high respect the ministers of the other churches and had received from them much brotherly kindness. In the community I had been uniformly treated with courtesy and respect. Above all, I had come to know and love the people with whom I had been associated in the providential allotments of prosperity and adversity, and in Christian labor and service. All this at once augmented the pain of separation, and by a happy compensation stored up a wealth of bright memories which have solaced and cheered many an after hour. My belief that the church would suffer no permanent loss from the change, let me add, has been amply justified by the long and successful ministry of your present faithful pastor whose term of service already covers more than half of the period which your Jubilee commemorates.

I ought not to bring these reminiscences to a close without paying a tribute of respect and affection to the men who took the lead in establishing this church.

Dr. Hewit, the first pastor, was spoken of by a distinguished scholar as one who "fascinated by his fervid earnestness, his splendid eloquence and his rapt devotion." But for obstinate ailments, affecting his nervous system and inducing occasional attacks of hypochondria, he would undoubtedly have stood among the foremost men of the American Church. His presence was dignified and his voice marvelously musical and powerful. He possessed the rare faculty described as the secret

power in the oratory of your great statesman, Daniel Webster, of so stating his propositions as to project demonstration into the statement. "Many are the souls," observed Dr. Atwater, in the memorial sermon, "relieved by the skill with which he applied to them the medication of the Great Physician, who will rise up and call him blessed. Seldom does any age or country produce a man who was at once such a son of thunder to the hardened and presumptuous, and such a son of consolation to wounded and contrite spirits." Mr. Roger M. Sherman, a distinguished lawyer and brilliant orator, who was for ten years a parishioner of Dr. Hewit, at Fairfield, once declared that he had often listened to surges and flights of eloquence from Dr. Hewit which he had never heard equaled by any other man. In consequence of protracted disease and advancing age, the splendor of his eloquence was somewhat dimmed when he assumed the care of this church, but his preaching was still original and attractive; and those who heard his occasional prayers and addresses at the Communion season, marveled at his felicity of expression, the depth of his spiritual insight, and the pathos and sublimity with which he set forth the marrow of the Gospel.

Mr. Stephen Hawley, who died before I came to Bridgeport, was said by a brother elder to have been highly respected in the community, and peculiarly earnest and faithful in his church relations.

Mr. Thomas Hawley, prior to his becoming the victim of mental disease, was highly esteemed for his deep and zealous interest in the welfare of the church. He was a ready and eloquent speaker, and highly gifted in prayer. Some of us may recall the Sunday afternoon when he worshiped in the old church for the last time, and his outburst of tender feeling, as, at the close of the service, he read on the memorial tablet the name of his former friend and pastor, and recollections of by-gone days came surging upon his disordered brain.

John Brooks was spared to you until December, 1881. Although his early advantages were inconsiderable, his native vigor of mind and

strength of will gave him prominence in the community and in the church. Led to Christ in early life he became a zealous follower of the Divine Master. He loved the Bible and read it more than all other books. Because he had been prospered in business beyond all expectations, and because he was childless, he deliberately and prayerfully resolved, as he once told me, to give what he thought right to his kindred during his lifetime, and to provide that after the decease of himself and his wife his estate should be held in trust by a committee of the Session in order that the entire income might be devoted year by year to religious uses. His object was not to enrich the church. He would have it use for itself each year as much as he might reasonably be expected to give, if living, and no more. The great object was to have his money in safe hands, to be expended for the high purposes of the Kingdom of God. Although the plan then outlined was not found to be wholly practicable, the motive which inspired it was none the less worthy of honor.

Mr. Stiles M. Middlebrook, another member of the first group of elders, was a man of upright character and strong religious faith. He was surpassed by no one in his enthusiastic attachment to this church. He took many an occasion of expressing to me his assurance of its permanence and ultimate prosperity, and from him I received many a word of cheer when I was inclined to despond. For many years he was the treasurer of the society, and it was to this quiet but unconquerable persistence that we owed, in 1863, our release from a debt of more than \$10,000—a noteworthy achievement in the time of civil war and financial disturbance.

Of Messrs. Henry M. Hine and Egbert Marsh we might say in large measure what has been said of their associates in the Session. While they remained with us they rendered much useful service, and were of more than average worth as church officers.

The record of the senior member of your Session, forty-three years an elder, and forty years the instructor of a Bible class of adults—it is

rare and remarkable. It speaks for itself more impressively than any words which I can utter. Yet I must be permitted to bear witness concerning this brother's zeal, fidelity and unselfish devotion of time and energy to the various interests of the Church during its earlier days. For the completeness of this edifice in all its appointments, you are largely indebted to the assiduous care with which he watched over every stage of its erection.

There were, moreover, in the period now under notice, men who, though holding no official place, and not in all cases communicants, were stanch adherents of the church and wise administrators of the secular side of its affairs. Among these were Messrs. Samuel Coleman, Horace Nichols, Samuel C. Trubee, and others. Younger men, too, were coming forward to fill the places made vacant by removal or death. I must not name the living, but I should do less than justice to my own sense of obligation did I not refer in this connection to Alexander Wheeler, whom you made an elder in 1878, and in whom, while he was yet a youth, I found a faithful helper and friend. Nor can we too heartily thank God for the good women whom He gave to us in our earlier days. The names of Mrs. Alfred Bishop, Mrs. Coleman, Mrs. Stephen Hawley, Mrs. Bowen, Mrs. Horace Nichols, Mrs. Hollister, Miss White and not a few others deserve to be kept in grateful remembrance for their work's sake.

As I bring this narrative to a close, I seem myself to have been looking with you upon scenes beheld through the still and deepening shadows of a gray eventide. With scarcely an exception, the men and women of whom we have spoken have passed beyond us to join the "solemn troops and sweet societies" of the heavenly city. To most of you, occupied as you are with the demands of the busy present, their Christian activities, their very names, are unfamiliar. At the best, how little can we know of the true story of a Christian church; of the unseen workings of the Divine Spirit in the hearts and lives of its members; of

the triumphs won through grace over temptation and sin; of the fruits of religious teaching, blessing many generations; of the potency of example and the efficacy of prayer; of the secret influence of a single holy life, reaching on and on in ever widening circles, until uncounted multitudes are brought within its power. These are hidden things which only the Day of the Lord will unveil. Yet even so we gain no little inspiration from the study of the past; for thus we learn that individuals and churches are members of a vast fellowship of ministering angels and redeemed men bound together in the unity of a resistless movement that is destined to fulfil the "increasing purpose" which has been running through all the centuries since the first promise of Redemption.

"For all the servants of our King,
In heaven and earth are one;
One Family, we dwell in Him,
One Church, above, beneath,
Though now divided by the stream—
The narrow stream of death—
One army of the Living God
To His command we bow."

And thus as we turn from the fading past to the claims of the present and the hopes of the future, we plant ourselves upon a loftier height and survey a wider horizon. We are part of a militant host on its way to world-embracing triumphs; a host like that of which the prophet said: "The Breaker is gone on before them; they have broken forth and passed on to the gate, and are gone out thereat; and their King has passed on before them, and Jehovah at the head of them." The victories already won are an earnest of greater victories yet to be. Not always, indeed, shall they be easily won. As of old, the pilgrim people, on their march to Canaan, heard the horsemen and chariots of Egypt thundering behind them, and trembled before the interfering waters in front of them; so in our age the Israel of God must often face angry waves of opposition, and find mountains of difficulty in their path, and brave the

fire and fury which blaze from the strongholds of sin. But now, as then, the voice of the Lord will be heard ringing with a note of cheer: Command the children of Israel that they go forward. And the faith that obeys that word will divide seas, remove mountains, and scatter the foes of the Kingdom as the whirlwind scatters the chaff of the threshing-floor.

Forward, then, friends and brethren; let us go with joyful courage, echoing the sublime and confident supplication of one who feared not to trust God in a day of distress and peril: "O, Thou that sittest in light and glory unapproachable, perfect and accomplish Thy glorious acts. The times and seasons pass along under Thy feet, to go and come at Thy bidding; and as Thou didst dignify our fathers' days with many revelations above all their foregoing ages since Thou tookest the flesh, so Thou canst vouchsafe to us, though unworthy, as large a portion of Thy spirit as Thou pleasest, seeing the power of Thy grace is not passed away with the primitive times, as fond and faithless men imagine, but Thy Kingdom is now at hand and Thou standing at the door. Come forth out of Thy royal chambers, O Prince of all the Kings of the earth; put on the visible robes of Thy Imperial Majesty, take up the unlimited scepter which Thy Almighty Father hath bequeathed Thee; for now the Voice of Thy Bride calls Thee, and all creatures sigh to be renewed."

ADDRESS OF REV. C. L. THOMPSON, D.D., LL.D.

BY your courteous invitation I am speaking on a historical anniversary. It will, therefore, perhaps, not be out of place that I should discuss with you somewhat the historical influence of Presbyterianism on the development of America.

What influence have Presbyterian ideas and men had upon the ruling principles and characteristic institutions of this Republic? Three factors, speaking broadly, may be said to enter into the formation of any nation—the principles at its foundation, the institutions that have been built into its growth, and the men who have illustrated those ideas and founded those institutions.

What principles characteristically Presbyterian can we trace in our national beginnings? Every nation has its own personality. That personality is the outcome of certain ruling ideas. Our country is peculiar in tracing its origin not to any one people of Europe. The line of its history is not, therefore, a single line, and is not to be traced as you might trace the strong current of a river. It is the resultant of the combined life of half a dozen European nations. The problem, therefore, of finding out what are the ruling principles that have entered into the formation of this Republic is not a simple, but a complex one. At the same time, the facts stand out so clearly in our own history, and are so distinctly marked as that history is traced back to the lands whence it came, that it is difficult to mark what have been the national characteristics across the ocean, that have determined this last-born of great nations.

In a general way, historians are in the habit of saying that the chief factors of national life have come to us from England, Scotland, France, Ireland, and Holland. As the fingers come to the wrist, these nations have come to a certain solidarity in our own country. It is necessary, therefore, to inquire what are the essential truth elements of these

respective nations. Of what ideas of truth, tolerance, education, and liberty were they respectively the exponents when the great Reformation that quickened all Europe, from the Orkneys to the Tiber, had done its work, and the historian had had time to look about over the countries which it has influenced? Certain leading truths so developed, and new to the world, are called Reformation Truths. Some of them had existed ages before, were an inheritance from Roman law and primitive Christianity, but had been swept away or covered up by the general flood of ignorance and oppression. Now with the luster of new ideas, fresh born from heaven, they emerged to gladden the world. Following these ideas in their historic development, as one can trace the various streams that through the flats of Holland slip into the sea to the one strong river thatclave the German hills, so one can follow the doctrines of personal liberty, rights of conscience, human brotherhood, and free government, springing up in Scotland and Holland and France, almost simultaneously, toward one sourceful fountain, until at last it rushes out from beneath a hill at the foot of the Alps, as the Rhone to-day rushes along the same hill's base; for it requires no profound or prolonged study of historic tendencies to discover that emigrants from Scotland, and the Netherlands, and England and France, drank their first drafts of intellectual and spiritual liberty in the new-born republic of the city of Geneva.

Greene, in his history of the English people, recognizes truly the genius of the new life of Europe, and of the Reformation, when he says: "As a vast and consecrated democracy it stood in contrast with the whole social and political framework of the European nations. Grave as we may count the faults of Calvinism, alien as its temper may be in many ways from the temper of the modern world, it is in Calvinism that the modern world strikes its roots, for it was Calvinism that first revealed the worth and dignity of man. Called of God and heir

of heaven, the trader at his counter and digger of the field suddenly rose into equality with the noble and the king."

Democratic government, free institutions, free schools, popular education, are the nerve ideas traceable to Geneva and John Calvin. The marks of their origin are distinctly upon them. They go down from that elevation to Holland, Spain, and England, and so to the United States by way of Southampton and Delfthaven and Londonderry and Havre.

That this tendency may be clear in our minds and our obligation to that center may be distinctly recognized, let us notice how these nerve ideas reappear successively in the lands whence our fathers came. It will illustrate how through

"The ages one increasing purpose runs;

And the thoughts of men are widened by the process of the suns."

When the Scotch recalled John Knox from Geneva to resist, as they felt no army of the Highlands could resist, the encroachments of queens and prelates upon their national liberty, what was the word he brought them which should stand them instead of battalions, but this: "No king but Christ"? It was in Geneva he learned to say that. When the Covenanters, driven first to Ireland, and from Ireland to the United States, settled all the way from New England to South Carolina, they were the earliest and stanchest friends of American independence. They who first held Derry against James, were ready to hold the liberty of the United States against all the armies of the Georges. The line is straight from the banks of the Delaware, past the banks of the Boyne and the Firth of Forth, to the waters of the Rhone.

Another stream descended from Geneva to the dikes of Holland, in that little land which was the scene of the first struggles for liberty and which for many years defied the army and navy of Spain; "brave little Holland," as she has well been called; the land of an unconquerable love of civil and religious liberty, of indomitable courage, absolute

democratic principles and habits of life, and marvelous and prodigious industry which alone had served to wrench the kingdom from the grasp of Neptune. We are indebted to her settlement in New York and New Jersey, as well as to her indirect influence on the settlers in New England for much of moral fiber and intellectual strength upon which our nation rests to-day.

We are accustomed to say that we are dependent largely for national strength on English laws and English spirit, but the grandest contribution which England made to the life of our nation, was in the Puritan's ideal of a universal kingdom of righteousness and truth. The superb ideal which they furnished came to us through the Puritans from Southampton and the Pilgrims from Holland.

Strenuous effort has been made recently to prove that the British influence on American life came to us by way of the Dutch Republic. While this obligation is large, it is historically true that the chief obligation of New England is not to the few pilgrims who settled the Plymouth colony (though those one hundred souls undoubtedly gave a stamp which never was effaced from colonial history), but to the Puritans who at the English Revolution in large numbers came to our shores and formed the Massachusetts Bay Colony. They comprised the very best elements of English society. The twenty thousand, who, with Hooker, Winthrop, and Mather, between 1630 and 1640, settled in New England, gave us the distinctive type of Puritan life which, with all its faults, has been one of the grandest ever impressed on a young nation, and the source of much of the intellectual and moral power which made New England eminent in colonizing energy, all the way to the western prairies. But this superb ideal of a universal Christian kingdom on earth was dreamed long before by the great Genevese reformer in his "Institutes of Religion."

It is sometimes said that Presbyterianism and Puritanism had not very much in common in their settlement of this country. But if, as the

historian, Greene, says, "the religious temper which sprang from a deep conviction of the truth of Protestant doctrine and of the falsehood of Catholicism, was Puritanism," then those two were identical in the substance of their religious convictions and together shared their glory and their peril. Their common persecutions made them oblivious of the difference between them and fused those two sections of British reform into one. With both, the one chiefly in Scotland, the other chiefly in England, the supreme purpose was to bring policies of kings to the tests of reason and the Gospel. Though sometimes at variance, they wrought together more solidly than they knew. The Puritans in England broke the despotism of the English monarchy, and the Presbyterians in Scotland broke the power of both the King and the Pope. Thus our country is the last result of time; the product of energies whose theater was all northern and western Europe, but whose goal and home was the wilderness of America. How marvelously God works! The opening of His Word and the opening of the new world are synchronous; each was fitted to and for the other.

Second, Institutions. An institution is a human personality writ large, and with indelible ink. An institution is the lengthened shadow of a man. Where the sun of progress shines, that shadow is sharply cast, and surely remains.

We have considered some of the principles which underlie the American nation, and have tried to find their origin in the Old World. These principles, the exponents of convictions, have become incarnate in certain characteristic American institutions. Let us try to define them, and then trace their genesis.

Matthew Arnold said: The more I see of America, the more I find myself inclined to treat their institutions with increased respect. Until I went to the United States, I had never seen a people with institutions which seemed expressly and thoroughly suited to it. I had not properly appreciated the benefits proceeding from this cause."

American institutions are peculiar to American soil. Every people must develop their own, and as are the institutions, so will be the character of the people, because institutions are only incarnate principles.

We have said that one of the permanent ideas of our Republic was the equality of men. It is declared in the first sentence of the Declaration of Independence. It was declared first in the doctrines of the Genevese reformer whose "sacred democracy stood in sharp contrast to the whole social and political framework of the European nations." It resulted in the political framework of the American nation.

The first institution that grew out of it in America, as in Geneva, was that of an independent Church. To secure that independence, Holland made her first fight. Scotland made the Grampians ring with martial music and martial tread. For it, the Pilgrims went to Holland, and afterwards came to the United States.

For a while the constitutions of the different States differed from one another in this respect. Some provided for a State Church; some provided against it; some were neutral. But it was of the very genius of the principles underlying our Government that Union between Church and State could not long abide, and, therefore, New York, in her first constitutional convention in 1777, repealed all such parts of common law, and all such statutes as "could be construed to establish or maintain any particular denomination of Christians or their ministers."

A few years later Virginia and the other States followed; the new States coming into the Union since the adoption of the Federal Constitution have all, of course, come in under the banner of absolute separation of Church and State. Who can fail to trace the common origin of that separation between the Church and the State, which has been the pride of both? Who can fail to here recognize the identity of republicanism and Presbyterianism?

No wonder Charles II. declared Presbyterianism a religion unfit for a gentleman. It was that doctrine which in half a dozen European

countries was the deadly foe of tyranny and despotism, which stood guard over the cradle of American liberty in Holland and Scotland, and nurtured liberty to its manhood in the United States.

Again, one of the institutions of our country is the representative structure of our Government, resting on a stable, written Constitution. Because Great Britain has no written constitution, because her so-called constitution is the growth of abstractions, traditions, and often contradictory parliamentary proceedings, her eminent statesmen have, of late, been looking with refreshing admiration to this document, the palladium of our liberties. The well-known remark of Mr. Gladstone, "So far as I can see, the most wonderful work ever struck off at a given time by the brain of man, is the American Constitution," is the mature judgment of the man who of all other men struggled for constitutional liberty in Great Britain.

Upon that written Constitution, at once the pride and glory of our nation, stands a system of republican Government crowned by that magnificent institution peculiar to our country, the Supreme Court, the guardian of all legislation and the power that stands for the purity and stability of every department of our Government. A recent writer claims that our representative system is copied from Holland. The claim is too large to be allowed in its fulness. But Dutch history was doubtless studied by the framers of the Constitution, and such features as a Senate—a form of a Supreme Court—freedom of religion and of the press, were doubtless present to their minds.

It is, however, too much to claim that any one country gave us the pattern of our great institutions. The impulse toward them came from many lands. But the institutions are American.

Notice what has so often challenged attention: the parallelism between these, our political institutions and the corresponding ones in our Church.

Our Constitution and the National Constitution were twins at their

birth in Philadelphia. The first step taken toward the formation of our Church Constitution was taken in 1785. On the 16th of May, 1788, the Synod of New York and Philadelphia adopted and ratified the immortal document and organized the General Assembly. On the 17th of September, 1787, our Federal Constitution was completed, and its adoption was consummated in 1788. So the workers in the two spheres, the civil and religious, wrought side by side, and the product of each reflects many of the characteristics of the product of the other; stability is written on them both.

Our Church's Constitution rests upon essentially the same principles as that of the State, and it remains to-day without essential change, the basis of all our legislation. Rising from it are our representative Church courts in direct connection with the people, and at the summit is our Supreme Court, guarding the rights of individuals and the stability of Church government.

It is not important in the pursuit of our parallel to trace the national origin of our form of Government, whether it came to us by way of England, or Scotland, or Holland, since it is perfectly manifest that the pattern of it was first seen on that mount which has given the pattern of so many good things to American civilization, which rises from the shores of Lake Leman. This is conceded by Bancroft and other historians.

It required a revolution to firmly establish these institutions of a free Church and a free State and a free Constitution and republican Government, "but what was the revolution," as Bancroft has said, "but the application of the principles of the Reformation to our civil Government?"

Another of our institutions, without which this Republic could not exist, since intelligence lies at the basis of independence, is our common school system. In 1642 it was the law of Puritan New England that "none of the brethren shall suffer so much barbarism in their families

as not to teach their children and apprentices so much learning as may enable them to perfectly read the English tongue." And in 1647 it was ordered in all Puritan colonies, "to the end that learning may not be buried in the graves of our forefathers, that every township, after the Lord has increased them to the number of fifty householders, shall appoint one to teach all children to read and write, and when they shall have increased to the number of one hundred families, they shall set up a grammar school, the master thereof being able to instruct the youths so far as they may be fitted for the university."

The eminence of New England lies originally, not in her great colleges (though her liberality to higher education has always been conspicuous), but in her common schools. Connecticut, under the lead of Hooker, has the honor of first securing free schools supported by the government. Every child, as it comes into the world, was taken in the arms of the country's guardianship, and received for its inheritance the pledge of mental and moral training. Whence came our system of common schools? "The common school system was derived from Geneva, the work of John Calvin; was carried by John Knox into Scotland, and so became the property of the English-speaking nations." The historian might have added, it was taken from Geneva to Holland and Sweden. In Sweden, in 1637, not a single peasant child was unable to read or write. At the outbreak of the war with Spain, the peasants in Holland could read and write well, and in the first Synod of Dort, 1574, it was directed, "that the servants of the church obtain from trustees in every locality permission for the appointment of schoolmasters, and an order for their compensation, as in the past."

Holland probably holds the preeminence for schools supported by the Government. "A land," says Motley, "where every child went to school where almost every individual inhabitant could read and write, where even the middle classes were proficient in mathematics and the classics, and could speak two or more modern languages." From this

it would follow, almost as a matter of course, that among the first free schools supported by the Government in this country were those established by the Dutch settlers of New York.

We have spoken of Presbyterian truths and their growth into institutions, but great institutions have great men back of them; principles are incarnated in characters. I said that the institution is the shadow of a man. Let us now follow up the shadows of the great personalities that give them form and significance. Of what service have Presbyterian men been to the cause of American liberty? If I were to name the four men, who, in my opinion, incarnated more of reformation life and of the principles of the Reformed Church than any others, I should name two clergymen and two civilians; they would be Calvin, Knox, Coligny and William of Orange. They were the representatives of certain types of reformation doctrine. These types we will find reproduced in our own land. Thus Calvin stood for the sovereignty of God, and for the equality of men. His doctrine of divine sovereignty breathed again in the prayers on the Mayflower and the religion of the Jamestown colonists, and afterward in public documents and in addresses in early Colonial history. John Adams expressed it all when he said, while the fate of the Declaration was hanging in the balance of debate: "It is the will of Heaven that Great Britain and America should be sundered forever."

It was the mission of Calvin to put the idea of God into the Constitution of the thirteen States, and if ever the time shall come when that idea shall be dim in the popular thought, when the tonic of it shall disappear from our theology and the reason for it fade from our philosophy, we will only need to uncover Colonial history to see it shine again in its brightness as it shone in the theology of the Reformer, like Mont Blanc among the snowy Alps.

The correlate of the idea of God is that of an independent and heroic manhood. This was illustrated by the Huguenots in France, and the man who stands for its loftiest spirit is the Admiral Coligny.

When Louis XIV, that small great man, who was "little in war, little in peace, little in everything but the art of simulating greatness," revoked the Edict of Nantes, a half million of the best sons of France were driven from their native land to sow the seeds of valor along the Rhine, the Maas, the Thames and the Hudson. Their mark is to-day on all our greatness. Their heroism lived on many battlefields of the revolution. Thus, long before the chivalric devotion of Lafayette, we were bound to the land of arts, romance and heroism by the emigrants who, from the Penobscot to the Santee, avowed the simple faith they had received from Geneva, and translated into martial valor on the fields of St. Denis and Orleans.

It was reserved for Scotland to wage war with princes for the kingship of Christ, and the lordship of the truth. John Knox was the ruling spirit of the storm.

Standing recently in the historic room in the house in Edinburgh where he lived and died, I was reminded of the debt which not only Scotland, but all who strove for liberty in any realm, owed that man, to see on the walls the words Thomas Randolph sent to Sir William Cecil: "This man Knox is able in one hour to put more life in us than five hundred trumpets continually blustering in our ears."

And William of Orange, representing simplicity of life, regal dignity of character and unconquerable aversion to all tyranny, is bound to us by the important relations of the Dutch Reformed Church to our own. These men who thus put the stamp of their rare manhood on the early history of the Reformation, have worthy successors among us. The spirit of freedom which the old world brought to the new inspires our early Presbyterian history. Consider for a moment the make-up of the population of the original colonies.

Governor Horatio Seymour, of New York, first pointed out the fact that nine men prominent in the early history of New York and of the Union represented the same number of nationalities. Hear that remarkable cosmo-

politan roll-call of honor: Seymour, of Holland; Herkimer, of Germany; Jay, of France; Livingston, of Scotland; Clinton, of Ireland; Morris, of Wales; Hoffman, of Sweden. Observe the difference between the colonization of the country by the Presbyterians and the other denominations. New England was settled by the Puritans. Their polity early had the protection of the State. The Dutch were in favor with the reigning powers of New York. Virginia and other Southern States protected Episcopalians. Maryland fostered the Roman Catholics, and Pennsylvania the Quakers. But the Presbyterians were the Lord's wandering sheep. They scattered everywhere, their only protection their single-hearted devotion to the country and their faith. And they were as leaven that is hidden in the meal.

To New Jersey the Scotch gave her war governor, William Livingstone, and to Virginia, Patrick Henry, who carried his State for independence, and who, as Mr. Jefferson once said to Daniel Webster, "was far before us all in maintaining the spirit of the Revolution."

In the Revolution they gave the army such men as Knox, Sullivan and Stark from New England, Clinton from New York, Gen. Robert Montgomery, who fell at Quebec; brave Anthony Wayne, the hero of Stony Point; Col. John Eager Howard, of Maryland, who saved the day at the battle of Cowpens, and Col. William Campbell, who saved the day at King's Mountain, the most critical event of the contest in the South.

Of twenty-four presidents of the United States, the Scotch-Irish have contributed six—Jackson, Polk, Taylor, Buchanan, Johnson and Arthur. The Scotch four or five—Monroe, Grant and Hayes, and, I believe, Harrison and McKinley.

Even New England owes an unacknowledged debt to Scotland and Ireland. These lands gave a small but important contribution to her early history. The Puritan, with his intense love of righteousness and reverence for the authority of God and the dignity of man, stamped his char-

acter, not only upon New England, but broadly through the country. But the Puritans were all Calvinists, and many of them were Presbyterians; so were the Dutch; so were the French Huguenots. The great ideas growing into great institutions on these shores were borne upon the shoulders of great men, and these men, in very large proportion, were men who were inspired by the faith of Reformers, and who gave their lives to reformation principles. And they suffered for their faith in many cases, much as their fathers had suffered on the other side of the sea. Intolerant legislation, bigotry and power of the established church in the Carolinas, and even in New York, gave our fathers a chance to taste the cup of persecution. The treatment which Francis Makemie and many of his compeers experienced at the hands of governors and judges, all fitly links the history of American Presbyterianism with the memories of the English, Irish and Scotch dissenters under the reign of the Stuarts.

There is no time to call the roll of honored names whose lives have gone into the building of our national temple. From Francis Makemie to the present time, it is a roll of which the Church may well be proud. William Tennent, the Irish Presbyterian, on the banks of the Neshaminy, laid up the logs of the rude building that was the precursor of Princeton University. It was a graduate of Princeton, Ephraim Brevard, who wrote the Mecklenburg Declaration, the pen stroke that in 1775 separated one county in North Carolina from the British crown, which first asserted the doctrine that Americans were, and of right ought to be, a free and independent people. I am aware that Prof. John Fiske has sought to discredit this Mecklenburg Declaration. But it probably is too well embedded in the history of the times to be now dislodged. Indeed, the colonization of North and South Carolina by Scotch and Irish people forms a most interesting and fruitful theme for historic study. From eastern Maryland the stream flowed westward and southward and gave a stamp to all that region, which has made it preeminently and

unconquerably the Protestant region of America. Recent investigations disclose the fact that the Protestant element of North Carolina is 71 per cent. of the population, and South Carolina nearly as high. It was Samuel Davis, who, with almost matchless oratory, evangelized Virginia. It was John Witherspoon, who, when Congress for a moment wavered between the slavery and liberty of his country, lifted his voice till the old hall rang again. "For my part, of property I have some, of reputation more. That property is staked, that reputation is pledged on the issue of this contest. Although these gray hairs must soon descend into the sepulcher, I would infinitely rather they would descend thither by the hand of the public executioner than desert at this crisis the sacred cause of my country."

The Declaration of Independence, as now preserved at the State Department, is in the handwriting of a Scotch-Irishman, Charles Thomson, the Secretary of Congress. It is said to have been first printed by Thomas Dunlap, another Scotch-Irishman, and a third Scotch-Irishman, Capt. John Nixon, of Philadelphia, was the first to read it to the people. Indeed, the Presbyterians were rebels almost to a man. The Synod of New York and Philadelphia was the first ecclesiastical body that counseled open resistance to England. The ministers committed themselves in their pulpits to the cause of American freedom, and of many of them it might be said, as it was said of John Craighead, of Pennsylvania, that he fought and preached alternately.

And they suffered persecution in the cause of liberty. The British hated them with a cordial hatred. Dr. Rodgers, of New York, was obliged to leave his church to save his life. Others were carried off captives. Duffield, honorable name in our history, was at one time, while the enemy was in Staten Island, preaching to the soldiers in an orchard across the bay. The forks of a tree served him for a pulpit. The noise of the singing attracted the attention of the enemy. Presently the balls began to whistle about the preacher's head; undismayed, he moved his

audience to a position of safety behind a hillock, and there finished his sermon.

Many of the Presbyterian ministers were engaged in civil service for their country. Witherspoon was a prominent member of the Continental Congress. Jacob Green, father of Ashbel Green, was a member of the Provincial Congress of New Jersey, and chairman of the committee that drafted the State Constitution.

William Tennent, of Charleston, was a member of the Provincial Congress of South Carolina, and frequently on the same day he would address audiences in his church on the salvation of their souls, and in the State House on the salvation of the country.

"Show me the blood and I will show you the man." The blood of the Covenanters fought on the battlefields of the Revolution.

A few years ago I traversed the moors of Scotland. I stood by the monument of Cameron and his comrades on the spot where they fell; by the monument of John Brown, who was shot in the front of his house by the Claverhouse Dragoons. I traced the marks of martyrdom from the Irish Sea to the Highlands, and had recalled to me again the heroism of the fathers, who at Bothwell Bridge and along the Nith and the Ayr, fought battles for freedom which have echoed around the world.

It was a matter of course that their descendants would be rebels against tyranny, and would resist stamp acts and taxation without representation, even to the death.

The recent investigations of the Scotch-Irish Society have disclosed an interesting history connected with the poor whites of the mountains of Kentucky and Tennessee and West Virginia. They are largely composed of Scotch and Scotch-Irish people who refused to join the ranks of the Southern army, and in silence and poverty and deepening ignorance kept their faith sternly with their country and their God, amid the rock fortresses of the mountains. They are an obscure people—but it is from some of those families came that great soul—whose is the

only name that Americans can write level with the name of Washington—Abraham Lincoln, of Kentucky.

Thus I have endeavored, in merest outline, to sketch the obligations of our country to the principles, institutions and persons of our Church.

From the vantage ground of this review we may take a bold and hopeful look to the future. What in a historic spirit may be expected from Presbyterianism in the America of the future? We accord peculiar honor to the fatherlands and their heroes when we claim a progressive church and declare that our inheritance had such vitality that we have improved on the original type. Our doctrines are broader, our spirit more catholic, our missionary conception more daring, more Christlike. We bear the lineaments of our origin and are proud of them; but the type is American and good for a march around the world. Our spectrum holds the best metal of the old saints and the living light of to-day.

What now is the possible contribution which our Church may make to the future of the country?

The great theological truths that stand related to national progress have been uttered. The sovereignty of God and the dignity of man are the great correlate ideas which have been bequeathed to us by the Reformation. They furnish the soil out of which strong nationality may grow. These ideas, viewed in the harmonizing light of the Cross in which divine sonship and human brotherhood appear, constitute a sufficient ethical basis for a great and progressive state. These ideas, so regarded in Calvary's light, the Presbyterian Church carries on all her banners.

We need not greatly reconstruct our theology. Its essential elements are sufficient for the power of a church and the well-being of the State. The peculiar mission of the next century will be to apply them. We will never have another theologizing period like the seventeenth century, nor a time of the development of stately church polity like the eighteenth

century, but the problem of the present is to develop the Kingdom of God, working in and through the kingdoms of men. In a word, the living questions of religion are those which work in with social, civic and national life. The Church never had so good a chance to be a blessing to the nation as now. It must come, of course, through the absolute independence of each. We, first among the children of men, are in condition to prove the ethical possibilities of Christianity. Calvin, Luther, Melancthon could not, because a church is never at its best, spiritually, till it is wholly free from State control. But we can, and, therefore, we must.

How shall this be done? I will name three directions: First. By education. This is a safeguard of the Republic. This is the historic glory of Presbyterianism. I have given you the origin of free schools in Geneva, Holland, Scotland. The history of our Church in this country has been one of devotion to education. The church and the school and the college have flourished side by side all the way from Neshaminy Creek to the Columbia River. We have been true to the public free schools. Why should we not be? We made free schools. We have carried the curriculum upward to the university level. See the signal lights, as you may sight them across the continent, of Washington and Jefferson, Oxford, Wooster, Wabash, Lake Forest, Park, and others, binary stars of the mingled radiance of letters and the Gospel.

Again, the brightest, fairest dream our country is dreaming to-day is that of social and civic reforms. It is more than a dream. The morning seems about to dawn, and strong men are shaking slumber from them and arising to attack the wild beasts of evil passions that so long have had their hands on the nation's throat; beasts of intemperance, licentiousness, greed of money, prostitution of official position, tyranny of the strong over the weak. These beasts have made our fair cities bloody with their rage and assaulted the fair fame of our country as the home of liberty and the friend of man. And, mark it, these reforms are being pushed forward in the name of the Lord of Hosts.

The Presbyterian Church is the steadfast friend of all reforms. She believes nations reach their ultimate destiny as organic parts of the Kingdom of God. To that end she is striving to apply the highest power of her doctrines to the deepest moral needs of man. And here she has such a theater for this endeavor as the world never presented before. All the nations of the earth are here. Rome never humbled before her sword so many peoples as have been drawn by our light of liberty. It remains to see what the Gospel can do to meet and master for God these world-wide conditions. To our Church and to the others with us (for this enterprise transcends denominations) there is an unparalleled chance to prove the practical efficiency of our common faith. And in the proving of it society will be purified and the nation achieve her third charter of freedom. Her first she won on the battlefields of the Revolution, her second amid the struggles of the Rebellion; her third will come on the bloodless field of a contest for the working power of Christian truth and the realization of a Kingdom of Heaven on earth.

But once more—this nation is throned amid nations. It is no idle boast, but a geographical truth, to say America is the natural commercial and political center of the world. The Anglo-Saxon race is to-day, and destined to be increasingly in coming time, the dominant race of the world. It unites in one the individualism of Greece, the organizing faculty of Rome, the religious power of the old Hebrews. But the Hebrews were shut in a narrow hill country, the Greeks on a little peninsula, the Romans, even, had a small realm as a permanent possession. The Anglo-Saxon race at home has only a few small islands. The Anglo-Saxon race in America has come to its great inheritance. It has here attained the highest civilization, it has amassed the greatest wealth, it has the most magnificent continental theater for its unfolding. In the unfolding it will have a great duty to other nations. Thus it must become a teacher of certain great truths.

One of these is the brotherhood of man. Our open ports have taught

it East and West. Some people think perilously; not if Christian truth leavens the doctrine of human rights; not if the principles of fraternity and moral accountability, too, founded on the Gospel and illustrated by churches, are carried on the front of our civilization. The nation depends upon the Church to keep these great truths to the front—nay, to push them through missionary enterprises in the nations of the world. Missions imply at once loyalty to Church and the nation. "In the good of every nation all the rest have equal share." The missionary work of our Church stands closely in with the permanence of republican principles. America will reach her high destiny only when she says to tyrannies and idolatries East and West, "All ye are brethren and children of one God," and it is the missionary that must say these things.

It has been the historic glory of Presbyterians to stand up against oppression. May her genius inspire our Government to exalt and maintain a lofty ideal of righteousness among men.

If ever the time comes in the future when our country must defend, against internal weakening or the rush of external storms, the principles and the institutions which have made her great and made her noble, may Presbyterians—once again—be worthy of the blood that is in them. May the fields and the men of the old conflicts rise upon their vision for an inspiration.

I have read somewhere a story of a battle, above which, as in a mirage, a heavenly prototype was hanging in transfigured light, and those who fought below were cheered on by the glorified battle scene, where all the seeming defeats below were pictured in the colors of a glorious victory.

Such an inspiration will be for all who fight for liberty in the future. There above the clouds and above the alternations of earthly chance, we may see the transfigured fields all glorious in the light of triumph. There is Orleans and Leyden; there is Marston Moor and Bothwell Bridge; there, too, are the bloodless fields of intellectual and moral agony.

There are Wittenberg and Geneva; Dort and St. Andrews; and as I see earthly defeat, uplifted into victory there, in the fair perspective of history, there is the bending sky of the gracious centuries; faces come out and look down upon us, no longer scarred and anxious and bleeding, but serene in an imperial majesty and benignant with divine encouragement. The thin visage of Calvin, softened till it looks like a benediction; the piercing countenance of Knox, gracious and at rest; the stately figure of William of Orange; the noble bearing of Coligny, calm as that marble image of him that looks out upon the Rue de Rivoli at Paris. And they are our fathers, and we are their children. And if Heaven calls us or our descendants into stress or storm, our knowledge of their victories and our sense of our lineage will keep us true to our place, our country and our God.

ADDRESS OF REV. HENRY H. TWEEDY.

Mr. Chairman, Ladies and Gentlemen:

THIS is one of the few times when, like another speaker, I feel myself in a position to make a very moving, soothing and satisfying discourse. In the first place, the hour is already late. In the second, if I may follow in the footsteps of the genial "Autocrat" with his three Johns, the two you's have been abundantly satisfied; the one with the bounty of delightful hospitality, the other with music, which hath charms to soothe—let us say, the spiritual man! I hope there are no psychologists here to criticize my analysis of the ego! In the third place, you have said all the sayable things and expressed all the good wishes yourselves. If, then, during my attempt to utter your kindly thoughts after you, one third of you rise and go out, I shall know that I have moved you. If another third nod into drowsy oblivion, I shall recognize my soothing influence. And if the other third look as though they did not care whether they ever heard me again or not, I shall take it for granted that they are satisfied. It is thus the opportunity of a lifetime. And yet for your sakes, as well as for the peace of mind of the other speakers, I promise brevity—a promise indicative of no little self-restraint. I should dislike, however, much to have you associate me with a story that is told of Dr. Hanson. He was to lecture in a small western town in the evening, and his lithograph was exhibited in many of the stores. In the course of his afternoon stroll he was brought to a full stop in front of a druggist's window, where he found to his horror that the enterprising man had pasted just over the mouth of his picture, "Open all night"! In order to begin well in keeping my promise, I will permit you to make the application for yourselves.

I think I never felt more fatherly than I do on this occasion. For, as the South Church is your mother church, and I—to use the language of our Romanist brethren—am its present "father," you are all our chil-

dren. The fact that you are celebrating your fiftieth anniversary does make me feel a trifle aged, I confess. But I am willing to endure more than that for the chance of speaking for once to your pastor as a father may speak to a son.

I do not need to tell you that Mother South and Grandmother North are both proud of him and proud of you. To be sure, we may have wished, like many another brooding mother who has hatched out ducklings, that you had not taken to Presbyterian waters. But that does not prevent us from sympathizing with you deeply. In our boyhood days, when, like the kittens of Phillips Brooks's story, we had not gotten our eyes open, Mr. DePeu and I used to be Presbyterians ourselves. As we look upon your present prosperity, we sigh to think that you may never regain the simplicity and brotherly independence of our Congregational heritage. And yet, deep down in our hearts, I am not sure that we would have you otherwise than you are. The greater the number of stops in the organ, the richer the harmony, if it be touched by the fingers of one master spirit. Some men are born into the liturgical atmosphere of the Church of England, and some into the "Amen corner" of the Methodists, and some into the cold embrace of a rock-hewn Calvinism; so that, in some ways, the larger external differentiation we can combine with the closest internal union, the better will Christianity be adapted to all sorts and conditions of men. It takes not only infantry, but cavalry, battery men, commissaries, musicians, drummer boys and nurses to make up an army; and so long as the whole army works together in the interest of one great cause, its life is secure. In the church army some one has said that the old Presbyterians are the heavy guns, firing away with tremendous force but hitting no one unless he gets directly in front of them. The new Presbyterians are the flying artillery, chasing out the sinners and pursuing them to the woods. The Congregationalists are the guerilla fighters, each behind his own stump—though I do not like that simile; while the Methodists are the bayonet men, shouting and pounding

the demons out of men's lives. The Episcopalians are the cavalry, fond of their uniforms, and liking to sit high and to ride; and the Baptists, of course, are the naval department. But all together we form not many faiths, but one faith; not rival lodges, but one brotherhood; not hostile forces, but one army. In our creeds some of us say "Shibboleth," while others say, "Sibboleth." But we all say, "I believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord." When Wesley's nephew became a Roman Catholic, some one condoled with him because the young man had changed his religion. "Not his religion," replied Wesley, quietly, "only his opinions." We have a right to our own opinions, our own politics, our own rites, our own creeds, so long as they are based on love and reason. The one thing needful for us as followers of the Master is not ecclesiastical uniformity, but the unity which comes from possessing the mind of Christ.

But as father pro tem. to this family, it behooves me to give you a little fatherly advice—not because you need it especially, but because it is becoming upon your fiftieth birthday to say, at least, "Be a good child, and go ahead!"

As you face the new years that are before you, I need hardly ask you to be conservative of all that was good in the old. Not of all that was in the old, notice. Not even the best and wisest of us would conserve that. But all that was true and loving and high and helpful; keep that sacredly and teach it to your children's children to the end of the days. The great danger of the conservative spirit is that it leads toward bigotry, fussiness and intellectual stagnation, and breeds in ecclesiastical circles a very common household disease. Did you ever meet one of those misguided housekeepers whose chief aim in life is to save everything? Pasteboard boxes with no covers, newspapers torn and yellow with age, knotted strings, hoop-skirts, antique bonnets, tin pails that leak, old shoes and rubbers, and rags for possible carpets? These and a thousand other things are packed away and hoarded, until the house

becomes less a home than an enlarged and cluttered-up attic, full of curiosities, once useful, but whose usefulness is now forever gone. There are ecclesiastical circles like that, types of thought that would save everything that is old—good, bad and indifferent; and the result is harmful if not disastrous in the end. Possibly your fiftieth anniversary may be a good time to do a bit of spiritual house-cleaning; to go through your theological trunks, sweep your mental attics, and fill up the carts of the old-rubbish man and rag man, if need be, to your own relief and their enrichment. Your faith, like your home, may grow cleaner and sweeter and more wholesome, if you do.

But while being healthfully conservative, be also healthfully progressive. Indeed, inasmuch as you are alive, you cannot help it; for a living thing is compelled either to die or to grow. Some churches seem to me a good deal like an incident in "Alice in Wonderland." In one part of the story, you remember—at least, I hope you all remember—Alice runs and runs and runs only to discover to her astonishment that she has remained all the time in the same place. "Why," she exclaims, "in our country, when we run and run, we get into a new place." "Well, it is different here," replies her companion. "Here we run and run in order to keep in the same place!" There are churches like that. Don't, I beseech you, be one of them! If I had any reason to feel—which I have not—that you had run for fifty years without growing not only in stature but in grace and in wisdom, I should be sorry for you. I hope there are some things you believed then that you do not believe now. I hope that you believe some things now of which Dr. Hewitt scarcely dreamed. Don't go faster than truth leads you; but beware lest we of the Church present to the world the sorry spectacle of being dragged unwillingly by the coat-tails into the realm of historic, scientific and philosophic truth. Age is good so long as it does not run into dotage. The Church of Christ needs ever to drink of the Master's spirit, that spirit which is humanity's fountain of perpetual intellectual youth.

But above all, while being conservative and at the same time progressive, be Christian. You are called to be the church neither of Paul nor of Apollos, neither of Athanasius nor of Arius, neither of Calvin nor of Arminius, but of Christ. Keep the beauty, the power, the simplicity, of His spirit, I beseech you! Welcome all, not who think about Him as you do only, but who, even while they differ from you in their thinking, are willing to worship His Father and to do His will. Keep yourselves free from all bigotry, narrowness, hypocrisy, quarrelsomeness, pride, selfishness and envy, which, after all, are the real heresies; until at length, in the fulness of time, you shall be able to say with the great apostle, It is no longer we that live, but Christ that liveth in us.

You have a noble temple, men and women, a beautiful home, a well-equipped workshop. You have a shepherd, tried and found true through years of service, and by his side an ideal and equally beloved shepherdess. Behind you lies a history that calls forth your psalms of rejoicing, and before you goes the pillar of cloud by day and the pillar of fire by night, leading you into God's gracious Beyond. From the mother church I bring you cordial congratulations and warmest good wishes; and for her and for myself I say from the heart gladly:

The Lord bless you and keep you;
The Lord make His face shine upon you, and be gracious unto you;
The Lord lift up His countenance upon you, and give you peace.

Amen.

ADDRESS OF REV. E. E. LOUX, PREST. OF PASTORS'
ASSOCIATION OF BRIDGEPORT.

Mr. Chairman, Brothers and Sisters:

I AM glad that the chairman presented me to you as the president of the City Pastors' Association, not that I care for the official designation—although the honor is not lightly valued—but I come representing not one church, but many; not one denomination, but all. The entire Christian population of our city rises up to do you honor. They would breathe upon you the Scriptural benediction, "Peace be within thy walls, and prosperity within thy palaces."

I was glad that the chairman spoke about the development of Christian Fellowship. There was a time when one said, "I am of Paul"; another, "I am of Apollos"; when Calvinists were devouring the Wesleyans, and the Wesleyans devouring the Calvinists. But things have changed since then, and changed for the better. Not that any of the essential tenets held then are more loosely held now, but the change has been made in our whole conception of Christian truth. We have mellowed with age, and have become more charitable—so much so that no one denomination now believes that she holds all the truth. We are standing upon a common platform, and looking into each others' faces; we clasp hands and call each other brethren. In the name of that great Brotherhood, I greet you.

It was Mark Twain, I think, who gave the formula for a congratulatory speech—"A dash of humor, a sprinkle of platitudes, stirring in a quotation." Eliminating the first two we have "a quotation."

The inscription upon the cornerstone of this building reads, "Unto the Triune God." When two years ago I passed up State street, a stranger in a strange land, my eyes fell upon those words, and the message took possession of my heart. In them I saw the Sovereignty of God, the Love of God, the pervasive God. It told me of love, for "God

is love," not "has," but "is love," essentially love, and that love is in operation—"God so loved the world that He gave His only begotten Son"; and that love is applied: "The Spirit beareth witness with our spirit that we are the children of God." That message was definite—all inclusive. How more definitely could a church define its mission, or what could be lacking in the message? What does a sinning and burdened world need more than that? The thought of the personality of God as revealed in Himself, the personal interest of God as revealed in Jesus Christ, the personal power of God as revealed in the Holy Spirit, is the sum total of all religious truth. It settles all problems; the problem of sin, of life, with all its complex relations, and the problem of destiny.

For fifty years this church has proclaimed this Gospel—and may she continue so to do for fifty times fifty years more. A church with such a purpose can never die. Upon her is breathed the power of the Everlasting. "The gates of hell, the power of death, shall not prevail against it." All other organizations die—

"The boast of heraldry, the pomp of power,
And all that beauty, and all that wealth e'er gave,
Await alike the inevitable hour;
The paths of glory lead but to the grave"—

but here is a unique body. It shall never die. It will be changed; its sphere of operation and the character of its work will change, but it will never die.

May the Lord speed you on into another half century, and that into another, and finally into the Eternal presence of Him "whose we are and whom we serve."

ADDRESS BY REV. D. P. BIRNIE.

IT is a delight for me to be here to-night, for I come with a message. As moderator of the Presbytery of Westchester, I am commissioned to extend the hearty congratulations of the churches to you on this fair day of high festival.

You are fifty years old; have found the golden milestone, and look forward to bright long years of service. There is no "dead line" of fifty in the life of this congregation.

I congratulate you on the spirit of unity which animates the Christian churches of this city—the pastors of the various congregations, by their presence here to-night, declare their good will. With one devotion to the one Lord, the many groups of Christians work together to build here the Kingdom of God.

I congratulate you upon your good fortune in having so faithful a minister. No church drifts into strength and stability. Leadership is essential, wise, tender, true, and that God has given you. It is no easy task to be a minister of Christ to-day. A speaker who can hold hearers week after week, an organizer able to direct the many activities, a friend of the old, a companion of the young, a man who can touch all classes—such is the minister of Christ to-day.

I congratulate you on your opportunity for work. This is a growing city—the people are here and more are coming. The challenge is flung full and fair before the church. Can she redeem the city? These are glorious, difficult days in which to live. Large achievement is possible. In the far-flung battle line may the Lord of Hosts give you a large place, and may you fill it full, to the honor of His name.

HISTORY OF THE SPIRITUAL AFFAIRS OF THE CHURCH.

ELDER R. MELVIL KEYS, CLERK OF SESSION.

THE material embodied in this review of what may be termed the spiritual history of the church for the past fifty years, in contradistinction to that which may be called the strictly temporal, is drawn mainly from the minutes of Session for that period, supplemented by information obtained from other sources, and personal knowledge.

The first public meeting for Divine service of the First Presbyterian Church was in the public schoolhouse on State street, on Sabbath morning, October 9, 1853. Dr. Hewit notes, "the congregation was larger than expected." The morning sermon was from Hebrews xiii, 8: "Jesus Christ, the same yesterday, and to-day and forever." The evening sermon was from Second Corinthians iv, 5 and 6: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The first observance of the Lord's Supper was on Sabbath morning, February 5, 1854, and Dr. Hewit reports a full congregation.

Dr. Hewit continued in this pastorate until advanced age and consequent feebleness made necessary the selection of a coadjutor. A little more than four years after this event Dr. Hewit passed on to his reward.

Rev. Horace G. Hinsdale, D.D., who was the second pastor, was installed October 28, 1862, and for fifteen years labored with fidelity and earnestness among us. By his former parishioners, and by many others who have enjoyed the privilege of his friendship, he is held in affection and esteem.

It is evident that in the early days of the church there prevailed an austere simplicity, as, in connection with the dedicatory services of the

first church building, August 8, 1855, Dr. Hewit notes: "The psalmody was by our own members chiefly, assisted by a new musical instrument, called Harmonion, but it was played only in connection with the voice, according to the way of the church from the first, and to be continued in like manner in time to come."

The spiritual conditions of the church life from time to time are revealed in the annual reports made by Session to Presbytery. Dr. Hewit, in a personal note, under date of November 1, 1855, says: "Yesterday terminated the second year of the existence of the church. The outer prosperity of the congregation is beyond the expectation of the founders, yet spiritually they have been years of barrenness."

The annual report for the year 1873 states: "Our church has formed no exception to the spiritual apathy which has prevailed in all the neighboring region. Yet it should be mentioned that the number of hearers of the Word on the Sabbath was never greater than now. The weekly prayer-meeting and the monthly concert of prayer for missions have been well sustained." And the report of 1874: "The attendance on Sabbath services has been larger than any previous year. The Sabbath-school, though not yet as large as we could wish, is one-half larger than a year since."

For the year 1881 the report is exceedingly encouraging, steady progress having been made in numbers, piety and usefulness, the midweek prayer-meeting and the devotional meeting of the young people developing in an acceptable manner, the Sabbath-school increasing twenty-five per cent. in attendance and contributions, and the teachers' weekly meeting well sustained.

The Narrative for 1882 speaks of a decided advance in character and efficiency; regular and diligent observance of ordinances, supplemented by evangelizing services, in connection with the South Congregational Church; the prosperity of the Sunday-school; the activity of the young

people's societies; success of the monthly concert; work of the Ladies' Missionary Society, and the harmony of all.

For the year ending March 31, 1890: "We have experienced a striking exhibition of Divine Providence in connection with the litigation over the bequest of the late Elder Brooks to the church. The courage and loyalty of the people in the face of a surprising adverse decision, and their heartiness and generosity in taking up new and increased financial burdens attest the presence and control of the Gracious Spirit; our habitual prayers for the 'Peace of Jerusalem' have been mercifully answered."

The effect of the so-called "Mills Meetings" on the spiritual life of the community, under the leadership of Evangelist B. Fay Mills, in the early part of 1890, bore abundant fruit for us. At the meeting of Session, May 29th, immediately following these services of revival, thirty-six persons were added to our church on confession of faith. For the most part these were young people from our Sunday-school, and of this number there are some who to-day are among our ablest and most helpful workers. In all, during that year, exactly one hundred were added to our membership—sixty-eight by confession and thirty-two by certificate from other churches, being the largest number of additions to the membership of the church in any one year.

The Narrative for 1893 mentions "the holding of cottage prayer-meetings, the influence of which has been very gratifying. The Sabbath evening Gospel services have drawn audiences twice the usual size and evoked many expressions of interest, both from church members and non-professors."

For 1894: "The most marked spiritual feature of the work is the Gospel service Sunday evenings, with the after meeting in the chapel."

For 1899: "The conscientious support of the various organizations of the church; an encouraging result in benevolences; accession to membership small, but the great body of professing Christians are at peace

and at work. The temporalities are faithfully managed and the Session continues its supervision over all."

The Narrative for 1901: "The additions were the largest in the history of the church with one exception, and the Sunday-school and Woman's Missionary Society exceeded their usual record. We have been preserved in Christian harmony, with notable loyalty and fidelity on the part of an increasing number."

For the last year Session reports: "The faithful workers have persevered and hope for larger returns. Efforts were made in connection with the General Assembly's Committee on Evangelism, which still promised better things, including a large daily noon-day prayer circle."

From the outset the Session has maintained an oversight of the Sunday-school. At the first meeting of the Session, November 5, 1853, they directed that the Shorter Catechism be recited by the younger children and the Larger Catechism be studied and read by the youth of the congregation. In the opening years of the school's existence one of the elders was the superintendent, the Session thus continuing its immediate control of the school for some time. It may be stated that nearly every member of the Session has at some time, and in some instances for many years, been either an officer or a teacher in the school.

From the beginning, as evidenced by the records, this church has been a regular contributor to all the boards of the Church. In its early history but four boards were existent: Domestic Missions, Foreign Missions, Education, and Publication. An annual collection was taken at stated intervals for each of these boards, supplemented, for the two Missionary Boards, by an equal division of the contributions made at the monthly concerts of prayer. As other boards and committees came into being they were added to the church's list of benevolences until now, and for many years past, at least one stated contribution is made each month.

As far as the records show, there have been contributed during the past fifty years to the Boards of the Presbyterian Church, and to

eleemosynary objects, the sum of \$68,765. During the earliest years the average annual beneficencies were between \$200 and \$300; in the middle years they were from \$800 to \$1,100; increasing in the latest years to between \$2,000 and \$2,400. The smallest amount given in any one year was the first one of the church's history, when \$95 made up the total of the gifts. The largest contribution was in 1897, the amount being \$4,053.

It is to be borne in mind that these figures include only what is reported to Session by its treasurer, and the treasurers of the various activities comprehended in the church organization, and by no means represent the amount contributed for church temporalities, or the personal gifts to institutions of Christian work, of education and of charity; of these latter no record is obtainable, but their aggregate must be large. To attempt a comparison by a per capita exposition would be unfair unless the personnel of the church be also taken into consideration. Thus, during the decade immediately preceding the panic of 1876, the ratio of gifts to membership is relatively high, being \$9.50; but it should be remembered that during that period there were those in our membership who had it in their power to give practical evidence by their gifts of the liberality of their spirit. Nor was there, at that time, the pressure of demand by the institutional work outside the church organization which now so largely takes our interest. The year which shows the largest proportion of giving was 1871, when the ratio of gifts to membership was \$15.95; the lowest, in 1854, when the ratio was \$1 per member. The per capita rate of beneficence, taking the entire fifty years into consideration, is \$5.68 per annum.

Two notable collections have been taken in our church. In 1888, in response to the call issued by the General Assembly, \$1,100 was subscribed toward the endowment of the Ministerial Relief Fund, a large portion of this amount coming from a source outside of our particular membership. In 1896, \$455.60 was subscribed toward the fund raised

by the Presbyterian Church at large, to commemorate the twenty-fifth anniversary of the reunion of the Old and the New School branches.

We have our representatives in the sacred ministry. Tallmon C. Perry, a member of this church and a licentiate of the Presbytery of New York, was ordained to the work of an evangelist November 12, 1856. Mr. Frederick A. Walter, with his wife, both members of the church, went in 1881 as foreign missionaries. After their return to this country, Mr. Walter entered the Presbyterian ministry. Another of our members to do so was Mr. John B. Ferguson. Mr. Ferguson came to us by certificate from Brooklyn in 1890, was general secretary of the local Young Men's Christian Association while with us, and was dismissed in September, 1896, to unite with the Presbytery of Syracuse. John Abrew Smith carried forward his preparations for the ministry under the care of this church. Our pastor's eldest son has also entered the ministry under Presbyterian auspices, graduating from stanch old Princeton last May and lately being dismissed by Session to unite with the Presbytery of Westchester, devoting himself to home missionary work. Miss Fannie Ufford, formerly a member of this church, has also been engaged in home missionary work in the South.

It should be stated that this church has had its share in all forms of religious enterprises in the city. Ours was the dominating factor in the origination and sustaining of the South End Mission. An independent effort for mission work in the city was made by our church in the early part of 1884; a number of our members, feeling that there was a need in the growing West End, by and with the consent of Session, inaugurated the work which later was organized as the Westminster Sunday-school, and finally developed into the West End Congregational Church, after being fostered by us for about fifteen months.

The observance of the Week of Prayer is first mentioned in January, 1873, and has since been regularly maintained the opening week of each year, with the exception of the year in which we joined with the other

churches of the evangelical denominations in union services in the week preceding Easter.

In connection with the passing of the nineteenth and the opening of the twentieth century, Watch-Night services were held for the first time in our church's history the evening of the last day of 1900. As many will recall, there was a large gathering, the chapel being used, and the meeting was of unusual interest. Watch-Night meeting with favor, it has been continued.

Children's Day was first observed June 14, 1885, in response to the recommendation of General Assembly, and this beautiful occasion we still continue with unfailing regularity.

Brief mention is here made of the Monthly Concert of Prayer for Missions that for many years was maintained; also of the Bible Correspondence School, which held its sessions for some seven years, under the leadership of the pastor. The benefits of that course of study, thorough and systematic as it was, are operative to-day.

A notable event in the life of this church was the supper given to the clergymen of the city and vicinity, without distinction of creed, June 15, 1894. We recall with pleasure the gathering of the majority of those who at that time ministered to the spiritual welfare of the churches of the city.

On the evening of June 6, 1900, in connection with the midweek prayer-meeting, was celebrated the fortieth anniversary of the ordaining and installing of our beloved senior Ruling Elder, David Frederick Hollister. It is not granted to many men to continue so long in life and in the esteem of their fellows as these many years of service indicate. It has been given Mr. Hollister to serve with every member of Session to the present time, the original members thereof being in office when he entered it. In all there have been seventeen who have served this church in the office of Ruling Elder. Of this number ten have died, six while in our membership and four after withdrawal from the church or removal from the

city, one has resigned, one has removed from the city, and five are yet in service.

It is a fact worthy of remark that but two pastorates have expired in the fifty years of the church's existence—one by death and the other by removal. And what is more worthy of remark is the continuance of the present incumbent for more than half that time; for, as we all recall with pleasure, we celebrated last February the twenty-fifth anniversary of the installation of our faithful and well-loved pastor, Rev. Henry Adolphus Davenport.

The coming of many nations to this land of freedom and opportunity has been well illustrated in our membership, for not only have we rejoiced in the helpfulness of the Scotch-Irish, German and Danish accessions, but we have also numbered two native Armenians and a Hebrew, and now have a native of Syria and one of China.

Presbyterial Committees of Oversight and Visitation have been with us from time to time, as seemed opportune.

Presbytery met with the church for the first time on Monday, October 31, 1853, for the purpose of ordaining and installing the five men who, at a previous meeting of the church, had been elected to the office of Ruling Elder. Since then Presbytery has met with us a number of times, usually at intervals of about six years, for the stated fall or spring meetings of that body. On the last occasion of this kind, in the fall of 1896, Session records: "All the meetings were marked by the best of feeling, and we cannot but believe that the gathering was of great benefit to us. An unusually large number both of ministers and of elders were in attendance."

The church of 82 members has grown to an actual present membership of 598. As stated:

The original membership of the church was.....	82	
There have been added on confession.....	548	
And by certificate.....	575	
Making a total of.....		1,205
Deduct from this—		
Dismissions	313	
Members dropped.....	14	
Deceased members, and names placed on side list.	280	607
		<hr/>
Leaving a present membership of.....		598

We have come into a goodly heritage. There are many who have given of their very life that this church might have life. We shall not be forgetful of these things, but with every endeavor use to the full that which has come unto our hands.



CAPT. JOHN BROOKS.



MRS. ALFRED BISHOP.

THE TEMPORAL AFFAIRS OF THE FIRST PRESBYTERIAN
CHURCH OF BRIDGEPORT, CONN., 1853 TO 1903.

Collated by Frederick W. Read, October 25, 1903.

THE First Presbyterian Church of Bridgeport, Conn., held its first public service on the 9th day of October, 1853, in the schoolhouse (now occupied as stores and tenements) on the north side of State street, above Broad.

On the 31st of October, the Presbytery of New York met in Bridgeport and received the church under its care, ordained and installed the

ruling elders, and installed Rev. Dr. Hewit as pastor. The Second Congregational Church kindly granted the use of their house for this service.

About this time, Messrs. John Brooks and wife and Burr Knapp and wife presented to the society a plot of ground on the northwest corner of Myrtle avenue and West Liberty street, valued at \$1,300, and on the north side of this plot, facing on Myrtle avenue, a plain brick building was erected, one story high, and costing, with the furniture, \$3,500.

The congregation, which up to this time had worshiped in the school-house already mentioned, met in the new chapel on the 22d of January, 1854, and on the 1st of February the building was dedicated. The cornerstone of the church building, which occupied the corner of the same plot of land, was laid on the 19th day of June, 1854, and the building was finished and dedicated on the 8th of August, 1855.

This church was a large brick building, 90x63 feet, with large galleries; it was handsomely and completely furnished, and surmounted by a spire 220 feet in height, the tallest church spire in Bridgeport at that time. The church had a seating capacity of 1,000 persons and cost \$31,000. In August, 1857, a bell was purchased, costing \$1,143.

At this time the city of Bridgeport contained about 10,000 inhabitants. Park avenue, which was then called Division street, was the western boundary of the city, and the new church was considered to be in the outskirts. Many here present will remember the tall spire with the iron guys attached to each side, which some jokers contended were put there to prevent the church from straying over into Fairfield.

In 1863, soon after the calling of the Rev. Dr. Hinsdale as pastor, the church debt of \$10,500 was taken in hand by the elders, and money raised from among members of the church to pay it.

In 1873, Capt. John Brooks placed a large organ in the church, at an expense of over \$5,000. It was arranged as our present organ is, standing behind the pulpit, the manual in front of the pulpit, the object being to encourage congregational singing.

The chapel was occupied for prayer-meetings, Sunday-school and social uses until 1874. In the spring of that year it was torn down and a larger one built, two stories high, with ample accommodations for the various branches of the church work. This building was in the rear of the church, and faced on West Liberty street. It was the gift of Capt. John Brooks, who at the same time expended considerable sums on the enlargement of the organ and various improvements in the interior of the church.

Just as these improvements were completed and while the organ was being tuned in preparation for the opening services, which were to be held the next Sabbath—on the evening of the 9th day of December, 1874—the church was discovered to be in flames. The fire started in or near the organ, which served to spread the flames to both buildings in an incredibly short space of time. A sufficient supply of water could not be had, and the buildings, with their contents, were totally destroyed. The loss involved was about \$70,000. The insurance amounted to \$35,000, which was promptly paid.

The little church, which at this time numbered 112 members, endured hardship with great courage. The same evening of the fire, steps were taken to provide a place of worship for the coming Sabbath, which was found in Segee's Opera House, then on the corner of Main and State streets. The prayer-meetings were held at private houses. Later the church services were held in Good Templars' Hall, on State street, below Main, in the building now used as a public market, and in the German Reformed Church, on State street, then standing on the lot opposite our present church building.

A Building Committee was appointed, with instructions to proceed without delay to erect a new church, and Mr. J. Cleveland Cady, of New York, was employed to prepare plans. Subsequently, it was decided to sell the former site, and build the new church on the southeast corner of State street and Myrtle avenue. This plot of ground, 105 feet on

State street and 167 feet on Myrtle avenue, was purchased for \$15,000.

Ground was broken for the new building April 28, 1875. The cornerstone was laid July 7, 1875, with appropriate ceremonies. The chapel, now occupied for prayer-meeting and social uses, was finished first. It was opened for public worship on the 16th of January, 1876, and was dedicated on the following Wednesday evening, January 19th. A small pipe organ was placed in the chapel by Capt. John Brooks, at an expense of \$1,000.

The new church was first used on the 28th day of May, 1876, and was dedicated October 12, 1876, Rev. John Hall, D.D., of New York, preaching the sermon. The church membership at this time was reported at 126. On the wall near the pulpit, in the old church on Myrtle avenue, there had been placed a tablet in memory of Dr. Nathaniel Hewit. This memorial is perpetuated by the stone baptismal font near the pulpit of this church, which was the gift of the Sunday-school scholars.

This church, at the time it was erected, was considered a new departure in Church architecture, and much speculation was indulged in as to whether it would prove suitable as a place of Christian worship. Many considered that the form of the building would interfere with religious feeling, but time has proved the wisdom of the architect and of the Building Committee. Imitation, which is said to be the most sincere form of flattery, has been liberally indulged in by other congregations. The building, as then completed, covered a ground area of 95x130 feet, broken more or less by the outline of the plan, and cost, exclusive of the organ and ground, about \$68,000. It is entirely free from all "make-believes" and sham ornamentation, everything being genuine, solid and substantial.

The organ, which cost \$10,000, contains three manuals, fifty-three stops and 2,439 pipes. The large pipes in front of the organ, which are often only for display, are in this case all "speaking" pipes. This organ was, in part, the gift of Capt. John Brooks, who insisted that there

should be no "dummy" pipes in what was then the finest organ in the State.

In March, 1878, soon after the installation of our present pastor, an effort was inaugurated, and quickly carried to a successful issue, to pay off the mortgage indebtedness on the church property, amounting to \$28,700. To this object, Mrs. Mary Bishop and Capt. John Brooks, each subscribed \$10,000.

Early in the history of Dr. Hewit's pastorate, we find a record of an extra allowance of \$200 per year for house rent, but in 1874, Capt. John Brooks deeded to the Session of the church, in trust, the west half of the double brick house on the northwest corner of State and Courtland streets, to be used as a parsonage, with the privilege of selling it at any time and investing the money in other parsonage property.

This house was occupied by Mr. Hinsdale and Mr. Davenport in turn until 1890, when the new parsonage on Myrtle avenue was completed, and has since been occupied by our pastor.

In 1902 the old State street parsonage was sold and the money applied in liquidation of the mortgage on the Myrtle avenue house. This beautiful home cost, with the land on which it stands, \$20,500, and is now held by the Session of the church, in trust, for a parsonage, and is entirely free from debt.

A short time previous to his last illness, Captain Brooks planned to provide a new building to accommodate the Sunday-school, which had long since outgrown the building designed for it. Mr. J. C. Cady, the architect, was consulted, but before anything definite was decided upon Elder Brooks died.

Later on, his widow, Maria Brooks, who sympathized with him in his plan, united with Elder D. F. Hollister in a contract to purchase the land on which the Sunday-school building now stands. After her decease, the trustees of her estate, Rev. H. A. Davenport, Elders D. F. Hollister and R. H. Townsend, decided to carry out the plan of provid-

ing the new building, according to the wishes of Elder and Mrs. Brooks.

The land was purchased, and the present building begun in July, 1888. The land, building and furniture cost \$47,000.

The building was completed June 5, 1889, and a perpetual gratuitous lease given to the First Presbyterian Church and Society for Sunday-school uses.

Dr. Worden, the superintendent of the Sunday-school work of the Presbyterian Church, said at the opening of the building: "I have seen all the modern Sunday-school buildings in this country and abroad, and this is the first one I was ever in for an hour in which I could not suggest an improvement. I have nothing to suggest."

A conservative estimate of the present value of the property owned by and held in trust for the benefit of this church is as follows:

Church and chapel, with organs, furniture and land...	\$140,000
Parsonage held by Session in trust.....	20,500
Held by D. F. Hollister, H. A. Davenport and Frederick H. Read, trustees, estate Maria Brooks, Sunday-school building, land and furnishings	\$50,000
Tenement houses on Harral avenue.....	5,000
Notes of church society.....	7,590
Mortgage and investments.....	3,061
	<hr/> 65,651
Note and mortgage in the hands of the treasurer.....	2,500
Held by F. W. Marsh, as agent, trust funds belonging to the estate of Capt. John Brooks.....	22,500

These latter funds are subject to certain life uses, upon the termination of which, the income will inure perpetually to the benefit of the church.

It may be well to note that while the church has the use and benefit

of this magnificent property, aggregating \$251,151, yet a very small portion of it is income producing.

The current expenses of the church for the past fifty years aggregate upward of \$233,000.

In addition to which, the church has given large sums to the various boards and other beneficent objects, details of which are given in another paper.

This brief report of what our church has accomplished in temporal matters, in a half century, can in nowise savor of boasting; as, with the exception of six or eight of the present members, it is the record of the great deeds of a former generation. But it should be a powerful incentive to us to see that the work of to-day is not allowed to suffer for want of support, and that the latter half of the century be worthy in all respects of the example set before us.

In closing, I wish to acknowledge my indebtedness to the Rev. Dr. Hinsdale for a number of facts in the early history of the church, as presented by him in a sermon in 1883.

SEMI-CENTENNIAL GREETINGS.

415 NORTH STATE STREET, CHICAGO, ILL.

MRS. J. W. WRIGHT.

DEAR MADAM—I wish it were my privilege to hear Dr. Hinsdale's historical address to-day and to attend all the meetings commemorating the fiftieth anniversary of the First Presbyterian Church of Bridgeport.

Dr. Hewit was pastor of the church when my father, R. B. Mason, moved his family to Chicago, and to this day any mention of the Bridgeport church recalls his wonderful personality. In my girlhood he led me into the fold of Christ, and young as I was I have never forgotten his clear presentation of Bible truth at that time. I almost worshiped the man, and yet deeply felt his humility and reverence in the presence of God. How many times in the years since then, as I have gone into church on Sunday morning, have I seemed to hear the echo of his voice saying with deep solemnity, "Verily, this is none other than the house of God, and the very gate of heaven." I count this among the hallowed influences of my childhood and youth.

Dr. Hewit's reading of the Scriptures was memorable. The triumphant assurance with which he read the eighth chapter of Romans from v. 28 to the end, ringing forth those wonderful questions and answers, illuminated the passage as no commentary could ever do. Many other passages are indelibly associated with his memory. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "There is, therefore, now no condemnation to those who are in Christ Jesus." He told me once that Luke xviii: 1, had been his polar star for many years. "Men ought always to pray and not to faint." Memories of those days crowd upon me as I write—his reading of hymns—shall we who heard him ever forget how he used to read "Jerusalem, my happy home"?

May I mention also one reminiscence of dear Mrs. Hewit, that sainted woman who bore the terrible suffering of her protracted illness with such heroic fortitude? Once when in an extremity of suffering which no one present could witness unmoved, Dr. Hewit said to her: "Susan, how can you be so calm?" "I am in the hand of a calm Being," was her sublime reply. Both have long since joined the hosts of Heaven's goodly company. And many others of the church whose names you will recall on Wednesday evening. It will be an inspiration to those who are now carrying forward the work of the church to remember how many from the same fold have fought the good fight, have finished their course and now wear the crown of righteousness which the Lord promised to all who love His appearing.

May the semi-centennial exercises be hallowed to all who are present and to those, providentially absent, who would love to be there.

Thanking you for your invitation in the bonds of Christian fellowship,

Sincerely yours,

(MRS. HENRY G.) SARAH C. MILLER.

OCTOBER 25, 1903.

COVINGTON, TIOGA COUNTY, Pa., Aug. 15, 1903.

MRS. F. W. MARSH, 852 Park Avenue, Bridgeport, Conn.

MY DEAR MRS. MARSH—As a text of inspiration I will begin my reply to your letter of August 3d with a quotation from it:

"If you have any pleasant memories of the Bridgeport church, or feel grateful to its pastor or people, we should be glad to hear from you."

You remember that the long Presbyterian sermons of the olden time from Jonathan Edwards down were peculiar for their unfailing divisions into "heads." According to precedent you have furnished me with *two*.

Gladly I proceed to say, therefore, under "head" first that time would fail me to tell of the "pleasant memories" flowing in at full tide at this electric touch of your pen.

Let me give you a little picture. In September, 1876, you might have looked into a beautiful home in the Tioga Valley of Pennsylvania; then you would have looked upon a bewildering medley of carpets, chairs and tables, bedsteads and bureaus, pictures and parrot, turned out of their orderly resting places and looking beseechingly at hammers, saws and piles of boards, pleading for suitable equipment for a journey. Turning from the home of our ancestors, where God had marked the bounds of our habitation since the year 1829, he seemed to be opening the way to a return to still earlier scenes of New England antecedents, and by the earnest persuasion of an only sister living in Stratford, Conn., our dear father decided to remove with his family of four daughters to the little city of Bridgeport, Conn., which his sister deemed an ideal home for his declining years. Like the brave, strong man who could endure "stripes" and "imprisonment," "perils by sea and perils by land," but came down to the weakness of a child, when by the shore of the blue Ægean, the Ephesian Elders, with their protestations of love and good-will, came near breaking his heart, so there were sorry partings with the many friends with whom we had journeyed and loved so long. But—only clear and pleasant "lights" seemed to fall upon the picture which each, though in mature life, was painting for the future in Bridgeport. The change had been entered upon with much prayer upon the part of each, and an entire committal to Him who counts the steps of His children and who orders their "goings." As we sat together upon the last evening of our stay in the old homestead, fully expecting that speedily we should purchase and be established in a new home on the sea-girt shore of beautiful Park avenue, this colloquy occurred:

A sister said: "Now, girls, let us be silent for a few moments and, candidly and truly, each to her own heart, say what is *her ruling* desire in going to the new home and from what source does she expect to draw her best and purest pleasure? Let us promise that neither shall be controlled by the other, but let each stand by her own conviction."

This was not a moment of trifling interest; there was a blending of sadness, of hope, of joyful expectation, of coming, possibly, that, in a large way, the best of life might be before us. As the responses came at last, each *without a qualification*, covered the ground in almost a single word—"my Church!"

Our dear father, a quick and undemonstrative man, said: "I expected this. I, too, shall be glad to return to the solid New England forms and methods of religious worship. But I shall also be glad to get back to first principles in *living*, for I always *did love the Yankees!*"

"Head" second.—"Had you cause to feel grateful to its pastor or people?"

Yes, dear Mrs. Marsh—unequivocally yes. As Presbyterians are orderly people, I will take the pastor first. One of the little shadows that touched the sunlit expectancy in our outgoing was thus expressed by the writer of this:

"One thing that we shall *greatly* miss will be the pleasant, almost family relations, that have always existed between our family and our minister's." "Yes," our good father replied, "for this we must, of course, be prepared. In a large city church, and as *strangers* in whom interest comes very very slowly, it will not be reasonable to expect *this* blessing. But 'God is greater than our heart'" (first Jno. iii:20). "Even our own God" did go *before us* to bless us."

Can you believe it, my sister? Upon the very second Monday after our arrival, our new pastor, Rev. H. G. Hinsdale, of blessed memory, called to see his "little flock" of five new people!

Upon leaving we expressed pleasure and gratitude for the early visit, and incidentally some little word dropped concerning ministers' "blue Monday," whereupon our father pleasantly said: "Well, Mr. Hinsdale, the door and the hearts at the 'seaside' home will be open to you on as many 'blue Mondays' as it shall please you to give us this pleasure." And thereafter, during our stay of nine months through the right royal welcome and persuasion of the whole family, the "Monday tea" with our pastor and the dear wife, as often as she would come, was a settled and always looked-for pleasure, as well as a recognized blessing of our God in thus continuing to us, to a degree, the old relations upon which we had become quite dependent with our home pastor and his family.

I could say very much of the spiritual blessings flowing from this church. I could speak of the life, the vital activity of its members in the various lines of church work, of the large and interesting *Sabbath-school*, its well-attended *prayer meeting*, with always the pastor's practical and enriching message, drawn from some word of our God. Of the Sabbath morning and evening ministrations I shall not attempt to express my impressions. To all who enjoyed the like precious privilege with the writer, the dignity, the solid Christian, and, more than usual, the intellectual vigor and culture of our dear pastor with the large heart and clear brain, will rise before you, and afresh with me you will bless God for the privilege of such a ministry.

This for our "pastor." What now of the "people"?

It does not seem to me, from a long life of observation and varied experiences with strange people, that the Bridgeport experience of the stranger family from Pennsylvania *could* be duplicated!

As a *beginning* with the people, from our first attendance upon the Sunday service the carriage of dear old Captain Brooks, of sainted memory, was made to take the place of the street car. From that first Sabbath until the dear, good man saw us safely borne to the railway station, upon our unwilling *departure* from Bridgeport, three times each Sabbath, and for the midweek prayer service, faithfully in storm and in sunshine, the carriage stood before the door of the "seaside home" for its company of worshipers. Often embarrassment was expressed and the convenience of the street cars urged. This answer would come back: "These horses and carriages are *not* mine; they belong to my Lord! *You* belong to Him! You serve Him in His horses! I am compelled to bring them from the stable because Mrs. Brooks cannot walk to the church. She chooses to go very early to church. What is it to go a little farther to the park for *more* of God's children? Of course, the carriage *will* go as long as it is lent to me, and you need it."

In this is especially acknowledged "the good hand of our God upon us" for our physical comfort—*through* the Bridgeport church.

Then—of the early and unvarying kindness of church officers and their families—the Wheelers, the Hollisters and others of whom we cannot now speak, particularly, we remember with satisfaction and gratitude to our Heavenly Father, who also *chooses* for us our friends.

Church fellowship, kindly recognition and attention from our fellow-members touch the stranger heart. Moreover, it is of the Spirit of our Blessed Jesus to thus touch lip and heart with the *Cup of Blessing* in our Master's name.

I will close my too long letter with a deeply suggestive *fact* from a large and fashionable church in Philadelphia.

A thoroughly Christian and quite wealthy family moved to that city. For several Sundays they visited different Presbyterian churches. In every case they were struck with the coldness and non-recognition of the "strangers in their midst" and felt no desire to unite with any. At last they went to a Walnut street church, where their settling turned upon this *small pivot*. My friend, Mrs. B., was seated by a lady, who said to her at the close of the service: "Are you not a stranger?" "Yes." "Are you a resident of Philadelphia?" "Yes." "My name is Mrs. ———. Now, when you come here you can have *some one* in the church whom you can *speak with* and *call by name*."

"I was a stranger and ye took me in."

God bless the dear church of Bridgeport and make her rich in blessing to others, walking in all the steps of friendliness and kindness which marked the

human steps of her Blessed Master as He moved by the shores of the wonderful "sea" and "through all the parts of Judea, Samaria and Galilee."

One word for our family.

Our dear father has gone on before. If he were by my side, he would sustain me in the *spirit* of all I have said, but, I am sure, would gently chide me for my "much speaking."

My sisters, Mrs. E. D. McGrath, Mrs. K. D. Keene and Isabella T. Dyer, who are still waiting, unite heartily with me in all expressions of loving memory of Christian fellowship and with gladness that our dear Lord was pleased to cause "our lines to fall," as one of His "pleasant places" for us, in the "church of Bridgeport." In His name, FRANCES A. DYER.

P. S.—My father's name is entered upon your church roll—Edwin Dyer.

F. A. D.

Among my memories of the old Bridgeport church the most distinct is Captain Brooks in a nankeen waistcoat, captain of a steamboat, owner of a wonderful Poll Parrot and performer on a huge bass viol every Sunday in the north gallery. With what delight I watched his vigorous handling of the bow and the bodily exertion it took to send forth "How Firm a Foundation." That sight more than compensated for Dr. Hewit's two-hour-long sermons. Not one word of these sermons can I recall, though I can remember the doctor's family, his dignified presence, stern face and the fear of him that prompted me to run away and hide when he made pastoral calls on grandmother.

I still recall the mystified admiration and awe with which I regarded him after hearing his daughter, Miss Sarah, mention, with evident pride, the fact of his having married a "Hillhouse." In those days I supposed that the reference was to some mansion of brick and timber, and it was not until I was grown up and had visited New Haven that I knew what marrying a "Hillhouse" really meant. (This reminds me, by the way, that I also supposed Mr. Hanford Lyon to be somehow related to the stone lions that stood in the neighborhood of his house.)

Then in gratitude I must mention Mrs. Lucy Lewis, who, from the pew behind grandfather's offered me fennel and flagroot. The novelty of the act and the being able to actually chew in church without grandmother's displeasure made the not overpleasant fennel acceptable then, and a delightful memory ever since.

And now I see the service at last over. The congregation exchanging salutations with one another. My active grandmother has got almost home before grandfather and I reach the door; then out into the sunshine, with perhaps a glimpse of Dr. Nash, a "doctor of the old school," dearly beloved. Mr. Nichols

joins us and talks over that long sermon with grandfather, and the little girl upon whom he smiled has remembered his kindly face for forty-two years.

So together grandfather and I go up the street that leads to "Golden Hill."

E. B. K.

NEW YORK CITY, October 25, 1903.

14 ELSWORTH AVENUE, CAMBRIDGE, Oct. 19, 1903.

Many thanks, my dear friend and old pastor, for your kind remembrances to us all in this your happy church time.

We would *all* so love to be with you in the pleasant week you are to have, but it is not possible for us to leave home now. Mr. Rockwell is and has been for some time entirely out of business and is really an old man and passes his time in a very quiet manner.

Grace and I are both very busy women, she in her office duties and I in the home duties, and I am so busy that I cannot yet be an old lady, still the date of my birth, 1821, rather indicates it.

We thank you for remembering us, and I shall hope to see the souvenir.

The church here that we always attended is now without a pastor. One is called and has accepted the call, making the third time he came here. I feel at home with the people and I know very many, but I have never felt that I wanted to take one from the Bridgeport church, and I probably never shall, and with loving wishes to all of the old friends and thanks for the kind remembrance,

Very lovingly, your friend,

MRS. E. ROCKWELL.

645 JEFFERSON AVENUE, DETROIT, Oct. 21, 1903.

MRS. J. W. WRIGHT, 808 MYRTLE AVENUE, BRIDGEPORT, CONN.

DEAR MADAM—The invitation from the First Presbyterian Church of Bridgeport to attend its semi-centennial as a descendant of Mrs. R. B. Mason, one of its charter members, is one to which I should like to respond in person. As this is not practicable, may I express to you my appreciation of the remembrance and the pleasure it gives me to know that there are those in its communion who recall my father and mother. My mother and my sister (now Mrs. Henry G. Miller, of Chicago) were among those who followed their beloved pastor, Rev. Dr. Hewit, into the Presbyterian fold, and my honored father, though not at that time a member of the church, was in full sympathy with the movement. Our removal to Chicago about that time prevented any active connection with the church, and it has always been to our family "Dr. Hewit's Church." My mother told me that when she first heard him she felt as if one of the old prophets had appeared on earth again. The acquaintance in the early day, 1838 or 1839, ripened into a life-long friendship. I have always been thankful that my first pastor was one who so exemplified the dignity of his holy calling. His sermons

were mostly above my childhood comprehensions, but I can remember that my attention was sometimes arrested by bursts of eloquence which I have never heard surpassed, and as I looked about, his face aglow with emotion, I believed that the heavens opened, and that he saw Christ sitting on the right hand of God. The last time that I saw Capt. John Brooks, Dr. Hewit's faithful and devoted friend, I asked him if he remembered having Dr. Hewit call on Gabriel to add his testimony to the record of the centuries—"Gabriel, who standest in the presence of God, how does this seem to you"? The dear old man remembered it well and repeated passage after passage from other sermons which he had stored in his retentive and accurate memory.

I remember Dr. Hewit's prayers more distinctly than his sermons; they were devout, humble, tender, full of faith and a sublime assurance that the Lord heard and would answer. When he prayed one felt that the church was none other than the house of God and the gate to heaven. One petition I distinctly remember. It was often repeated and its tender seeking out the individual marked the true pastor. It was this: "Bless every family in this congregation apart and every member of every family apart." He prayed often for "the baptized children of the church." Remembering distinctly my own baptism, this petition to the covenant keeping God always kindled within my childhood heart a glow of devotion and of happy assurance that the Lord would hear and answer. My mother brought her little flock for baptism after she had united "on profession" with the old South Church, my father standing by her.

An instance of Dr. Hewit's care for the humble ones of his people was told me by my mother as a commentary on the verse, "Blessed is he that considereth the poor." He asked my mother to buy material for a dress for one of his church members who could hardly make a decent appearance on the Sabbath because of her poverty. The matter was to be managed very delicately. There was severe illness in his family and he asked my mother to attend to it. He gave her a liberal sum of money and said: "Buy everything that she will need—what is it that you women call the whalebones and things—is it findings? I don't want her to have to spend a cent on it."

An anecdote of a different sort is of a distinguished man to hear Dr. Hewit when on a visit to Bridgeport, and said: "What a statesman was spoiled when that man went into the ministry." His likeness to Daniel Webster was often noticed; he had the same magnificent brow.

I have often heard Dr. Hewit and his family speak with appreciation of Dr. Hinsdale's affection and loyalty and of his faithful service to the church. It is a great satisfaction to know that he will be with you to give the historical address. Though I have never had the pleasure of meeting him, may I ask you to give him my very sincere regards?

Memory will be busy on your evening of reminiscence recalling the honored ones who once bore with you the heat and burden of the day, but are now passed into the heavens. Mrs. Bowen's stately figure will rise before you. Her feet were swift

on errands of mercy, "she stretched out her hand to the poor, she reached forth her hands to the needy." A brilliant and gifted woman, she had a unique personality which made life with her incapable of monotony.

Mr. Stephen Hawley was one of your elders in my young days—a good man and mighty in the Scriptures. To see his face as he joined in the hymn, "From Greenland's Icy Mountains," was to receive an impulse to missionary zeal far greater than many an eloquent address could give, and the wife who survived him and who gave to the church of her love such constant self-denying, humble devoted service, will not be forgotten in your day of remembrance.

Among the other good women of the church the names of Mrs. Alfred Bishop, long since departed, and of Mrs. Horace Nichols, so recently called home, are fresh in my memory. The church of the present day has a rich inheritance in the lives of these faithful men and women.

Pardon the length of this letter. Your invitation seemed to open the doors of the past and memories dormant, but never forgotten are roused to life and seem to demand expression.

May the coming years bring added treasures to the church in the Christ-like lives of those who are received into the fold, and may the great head of the church be honored by you and your children.

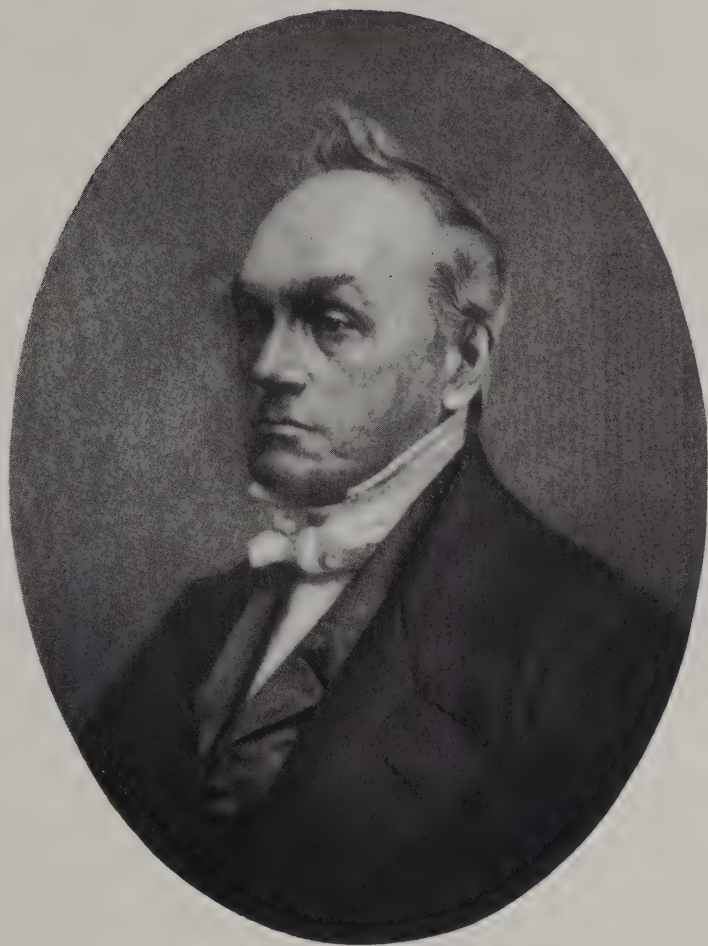
Again thanking you for remembering me in your year of jubilee, believe me,

Faithfully yours,

(MRS. J. H.) ALICE L. M. TROWBRIDGE.

LIST OF NAMES OF THOSE FROM WHOM WERE RECEIVED
REGRETS.

REV. LOUIS N. BOOTH,	REV. F. A. JOHNSON,
MRS. ROBERT K. BROWN,	REV. WM. H. LEWIS, D.D.,
PROFESSOR AND MRS. CARTER,	MRS. THERESA E. MOORE,
MRS. ALVIN CONVERSE,	REV. FORD C. OTTMAN,
REV. D. J. CREMIN,	REV. A. R. PENNELL,
REV. JOHN PAUL EGBERT,	MR. LINCOLN C. RAND,
REV. JOSEPH B. FERGUSON,	MRS. RAYNOR and MISS HAND,
MRS. NELLIE C. HARRALL,	MR. H. G. RITCH,
MR. PHILO P. HAVEN,	MR. and MRS. EDWARD B. STARR,
	MRS. M. D. WALTER,



Nathl E Hewitt



SERMON BY REV. NATHANIEL HEWIT.

This sermon by Dr. Hewit was preached in Bridgeport January 28, 1841, August 6, 1843, and at Presbyterian Church, Bridgeport, January 30, 1859.

Divine Revelation necessary: The word of God credible on his authority.

Heb. i: 1, 2: "God, Who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by his Son, Whom he hath appointed heir of all things, by Whom also He made the worlds.

THE Maker and Owner of the world can only tell us what will become of it. If we undertake to gather the future from the present and the past, we can, at the most, reach no further than to uncertain conjectures, and no two inquisitive men will guess alike. But our welfare is all embarked in the future; and if we can have nothing certain to depend upon, we are in a doleful condition. For the present and the past, without that light which the Bible casts upon them, make the future dark and terrific. Now, as we see everywhere proofs that the world was made for man, it seems reasonable that He who has made him and this stupendous fabric, with its countless wonders of skill, power, and goodness for his use, would not leave him in darkness as to that future, towards which he is continually hastening, and where all his final interests are lodged. It is, moreover, evident that however great the unavoidable evils of this life are, they are yet made much worse by man's disobedience to those laws of righteousness which are written in his conscience, and which are so deeply engraven there from his birth that the most hardened in iniquity cannot entirely erase them. This fact, which has always and everywhere been noticed, shows us decisively that we are placed under law by our maker, and that

we are liable to punishment for transgression. From this it follows plainly, that if our present condition is affected by our conduct, so that transgression is followed by punishment, our future condition will be likewise determined by our character and actions. Hence it is of the highest possible moment to man to know precisely what our maker requires of us to obtain his approbation and escape his displeasure. If left to ourselves to find out this will and law of God, we shall be left to utter uncertainty. Here, likewise, no two inquisitive and independent minds will come to the same results, and although here and there an extraordinary man might gain some degree of satisfaction as to his own views, the multitude of mankind would be without a spark of light to guide them. Here it is useless for any one to say that if men in general did what they thought was right, they might safely risk the future. For, in the first place, no man, aside from the grace of God in Christ, does uniformly what he thinks to be right. For howsoever low the standard of righteousness may be in the mind of any man, he never comes to it in practice. For it is the nature of human depravity to rebel against all law that opposes it in any respect, and second, we find in this life that men are not exonerated from suffering the consequences of transgressing the laws of righteousness, even when they have done so through ignorance and mistake. If, then, our welfare depends upon the knowledge of the divine will as to our conduct, it seems every way reasonable to suppose that our maker and owner and governor would not leave us without the plainest revelation of that will. The conclusion is natural and just, then, that a divine revelation is both necessary and reasonable. We find accordingly that mankind from the beginning has been favored with this unspeakable advantage. From Adam to Moses there was a succession of holy men who were a medium of communication from God to man. From Moses to the Apostles there was also a succession of inspired writers, as well as speakers. The Bible, as we now have it, was about 1500 years in its composition by more than sixty sacred penmen. who

wrote as they were moved by the Holy Ghost. That the books of Scripture are authentic there is the most abundant external testimony. That they were written at the several times and by the several hands alleged in them, are facts capable of the fullest and strictest proof of which any historical truths are capable. If their authenticity did not rest on evidence that cannot possibly be evaded or set aside, the Bible would long since have been thrown away among the books of the ancient world, which by artifice and imposture, together with the power and policy of their rulers, have obtained a temporary credit among the common people; but these divine records grow more and more venerable and sacred by time and by the defeated attempts of multitudes of enemies who have left no stone unturned to shake their credit as given by inspiration of God. Whilst the external evidences of the Bible are useful to repel the doubts and objections of infidels, it is the Scripture itself which inspires that faith in them which saves the soul. It is God speaking in them and by them, who persuades the heart to receive them as His words, and to rest in them as infallible truths. Human testimony begets no more than a human faith; divine testimony only can beget a faith that is divine and adequate to the wants of the soul of man. By means of the Scripture any person who reads it is brought face to face with his Maker, the supreme sovereign Lord of all, and God talks with him as a man to his friend. Some have imagined that they would have derived a higher and brighter advantage as to their reconciliation with God and faith in His word and obedience to His laws, if God had spoken to them directly or made Himself visible to them in some way after His manner in ancient times. But this is a thoughtless and childless imagination, for who in this assembly could endure to hear the voice of God? Were God to appear to you in any of the divers manners of His manifestations of old to the fathers, you would, without extraordinary support from Himself, perish with fear. The Israelites at Mount Sinai spoke the language of nature, when they said to Moses: "Speak thou with us and we will hear. Let not

God speak with us lest we die." It was an universal feeling in those times, that the special revelation of God's presence to any individual, except to patriarchs, prophets, and kings, would be followed by death. Besides, how could any one hear from the mouth of God the contents of the whole Bible, so as to understand and remember the whole, except God should daily visit him and teach him throughout his life? If this be necessary for one, it is so for all. In short, this supposition that each one must be himself an imperial prophet before he ought to be held under obligation to believe the Scriptures, is utterly inconsistent with the condition of man in this world and with his necessities. Besides this, all the displays of the divine power, wisdom, justice, truth, and mercy, made in His dispensation to furnish generations and nations, especially to the progenitors of Israel and to the Israelites as a nation, and to the human race as a whole, which in themselves are a revelation, by works as well as by words, could in this way have been impossible. For if any one must have a divine revelation made to himself in particular before he is bound to believe in one, so ought also every other from the beginning, and thus all mankind would have been excluded from all knowledge of God and His works, except the private dealings of God with each individual. In the person of Christ God laid aside the terrors of His majesty and appeared among men in a humble form. Jesus revealed the will of God under circumstances the best fitted to enable men to attend to the subject matter of it without agitation and fear. He wrought works of almighty power, but they were of a nature to soothe and quiet the minds of men and to awaken confidence and inspire hope even in the hearts of the most depraved and criminal. He roused the tempests, but allayed them. He inflicted no disease or wounds, but cured them. He put none to death, but raised the dead. He caused no famine, but fed the hungry. He was eyes to the blind and feet to the lame, a light to them that were in darkness, an oil of joy to mourners, and a garment of praise to the heavy in spirit. He spake of peace and brought good tidings. Freely He offered pardon to

the guilty, righteousness to sinners, salvation and glory eternal to the lost. In short, He that made the worlds, the Owner and Lord of all, came and dwelt among us, in our flesh and subject to our infirmities and a fellow creature in our misery, excepting our sins, and these He came to suffer for, even unto death. Thus has God spoken to us by His Son. His speaking includes His privations, His birth, His life, His miracles, His death, His resurrection, His ascension. Each of these has a tongue more eloquent than speech. He was mighty in words, so, also, in deeds. Here now is a revelation of God as a Saviour, parallel to his revelation as Creator and Lord of all. The evidence that the Gospel is divine and has God for its author is the same as that the world was made by the Almighty. The work of grace for the salvation of sinners is a world, a new creation, a vast and wonderful system, which is designated in Scripture by the terms a new heaven and a new earth. In order that we may come to the evidence of the divine origin of Christianity and to the inspiration and infallible truth of the sacred records of it, we must proceed as we do in arriving at the evidence which creation contains of its being the production of God. We must become acquainted with it. If there were hereabouts a man residing in a cave: When he was born and grown to maturity having never for once looked out on the face of the world, or seen the sun, moon, or stars, and knew experimentally nothing of men or things save his feeder and keeper and the bare necessities of life, how hopeless a task would it be to instruct him in the knowledge and sense of himself, so as to enable him to discover from the things that are made the greatness and glory of the Creator? How would you give him a notion of the glories of the morning of a day in June, of the fields white for harvest, of the rivers, the ocean, the firmament at night, of the habitations of men, villages, and cities, the beasts, the birds, in short, of the world so vast, magnificent, various, beautiful, wonderful? In talking to him of these things, how few of your words would be understood. How long would it be before he could get a remote and faint notion of

the green grass, of a rose, of a fruit tree in blossom, of its golden burden in autumn? Would it not be the short and easy way for you to take him by the hand and lead him out to-day and introduce him to creation at once? And would not a glance of his eye show him more than his utmost mental effort could attain, and fill him with overpowering emotions of wonder and delight? In an instant he would exemplify the words of the Psalmist and vouch for their truth in the spontaneous outbreak of his soul, exclaiming, "The heavens declare thy glory and the firmament sheweth thy handiwork."

In like manner, it is not hearing of and about the Gospel and Kingdom of Christ that persuades any one to admit and confess its heavenly origin and infinite excellency. Those who dwell in the midst of carnality, of avarice, ambition, and sensual pleasure, whose wish of experience is shut in and bounded by the dark world of apostasy and sin, how much sooner they may hear of the new heaven, and new earth, of which Christ is the sun, center, and Lord, attain to nothing but uncertain conceptions of here and there a little of it and fail altogether of that knowledge and belief, which save the soul. Christianity must be known and seen as a whole, as a system, and as it is set up in the Word of God, if you would discover its intrinsic evidence of truth. You might as well take a handful of sand and a limb of a tree and a dead man's skull, as a miniature representation of the heaven and the earth, and from these prove the being and perfection of God as the Maker and Lord of all, as to attempt to gain the faith of a Christian by a few detached parts of the system, taught in the Holy Scriptures. There is a singular perverseness, which, although natural to the temper of fallen man, appears much more violent in some than in others, which searches the Bible for something to laugh at, neglecting the essential and salutary portions of Scripture which constitute the great department of revealed religion as a system of salvation for the guilty and lost race of man. They fix on incidental and detached items, which, through a multitude of causes are involved in

obscurity and difficulty, even to the most learned and most godly, and make them prominent and useless, magnify and distort them, and after a deal of exaggeration and affected regard for the honor of God, exclaim, "Can writings containing these things be from God; can Christianity, which admits of these things, be from heaven?" Now, for an answer to these perverse men, we reply, "Atheists have taken the same way to show that this world was not made by an almighty and perfect being. They fix their eyes on burning deserts, swamps, and hideous gulfs, barren mountains, snakes, poisonous plants, etc., and say, can it be that such things were from God? They say, "What's the use of the ice at the poles, of rain on the ocean, of the vast sandy desert, of so many uninhabitable mountains and swamps? No, God never made this world, else He would have made a better one." The visible world as it now is, answers a double purpose, each alike important. From so much of it as plainly shows the beneficent end of God in preparing it for the habitation, sustenance, and comfort of man, and which includes the whole as a fabric, a system vast and wonderful, we are taught in the most clear and effecting manner possible, that it is the workmanship of an infinite being, who is good as well as great. Here is sufficient, and much more than sufficient, evidence to satisfy and fill an ingenuous and grateful mind. On the other hand, there is much in our own globe and much in the firmament, which baffles all our ingenuity and fills the largest understanding with amazement. These show us that God, though clearly revealed as our Maker and Lord of all, with attributes which show Him both as perfect and great, worthy of our praise and love and trust, yet is He infinitely beyond our comprehension; His greatness is unsearchable. There is enough in my being to reveal the Creator and enough to invest Him with infinite majesty, sublimity, and glory, as one who is past finding out. So it is with Scripture. All things necessary to life and godliness are there, so plain that children can be made wise to salvation by them, and yet it contains matter to extort even from the lips of Paul, the exclamation, "Oh, the depths both of the

wisdom and knowledge of God!" The difficulties of Scripture, therefore, are no more an objection to their divine authority, than the difficulties of the universe are to its origin from God. The great practical argument which fully satisfies the mind of the infallible truth of the system of religion taught in the Bible is derived from using it as the means of godliness and hope. The actual reception of Christ, as presented in the Word of God, produces a deep and immovable conviction that God is with Him of a truth. Until this is done, we may have various notions of belief, but all of them leave the soul in uncertainty. But the making of Christ our own by an actual reception of Him into our hearts, fixes our wavering belief, and we now rest in the full assurance of faith and enjoy the blessed hope of glory. The clearest speculative knowledge cannot do this. One may be learned in Scripture as a book, and be profound in theological science, and yet not know Jesus Christ, and Him crucified, to the saving of his soul. So it is in respect to the material world and our life on earth. A blind man can learn the science of optics, and a sick physician be well acquainted with the stomach. But science cannot make the blind see, nor be a substitute for eyes and light, nor can physiology and anatomy answer for food and eating with a healthy digestion. Moreover, the most learned philosopher who can demonstrate the laws of vision, cannot use his eyes nor enjoy sight a whit better than his unlearned neighbor. Neither can the most skilful physician eat and drink any other wise than the child at his table. This world is for use. Our faculties, mental and corporal, are for use. Life is action, and living involves a vast multitude of acts. By these we know the works of God as Creator, Preserver, and Disposer. In like manner the religion of Christ is a life. It is a reality. It involves a multitude of experiences of great variety. By this we have a cumulative evidence of its verity and divine excellence, so that in time a true disciple of Christ comes to as firm and lively a sense of the great things of the Gospel as he has of this life and the world around him, and in

some respects even more so. The centre point of the Bible is, that Jesus Christ is a Saviour of those who come to Him from sin and damnation, and exalts them to eternal glory. We need no revelation to teach us that we are wicked and miserable. We have better evidence of this. Nor do we need to be told of the dark, terrific future. Man's guilty conscience preaches a coming hell as loud as the Scripture does. It is a redeemer from guilt and sin and fear and death that we need to hear of, and where can he come from, unless he comes from heaven? Who can assure us that God will pardon sin, except God Himself, and what avail are His assurances to us, that He will for Christ's sake forgive us and receive us into His eternal favor, if His Word to that effect is not believed? How is it possible for any one to have the least particle of hope of escape from that punishment which is due us for our sins, except we believe the Word of God on this point? We see that the effects of sin continue, let us be never so patient. For does repentance and faith restore a broken-down constitution in the previous service of sinful indulgencies? A man in an angry moment loses a limb in some way. Will his repentance make a new one by a miracle? Another murders his neighbor. Will his subsequent repentance restore the murdered man to life? At all events, we all go down to the grave. How know we whether we shall come up again to a glorious immortality? Repentance does not screen us from pain and death here; how know we it will hereafter, except by the Word of the Lord, and what use is that except we believe it? Now, the revelation of Christ as to the way in which sin is pardoned, and the practical effect of the knowledge and belief of this way in the soul of him who actually receives Christ, is of the nature of an earnest and pledge of the future redemption of the body from the grave, and the final glorification of both soul and body in endless life and blessedness. There is an internal and present salvation of the soul from guilt and sin and fear, which is an infallible evidence of eternal and final salvation from misery in the future. This, too, is brought about by faith in the Word

of God, and can be brought about in no other way in persons who are come to years of discretion. This present internal salvation is denominated in Scripture variously, according to the different relations it holds to the previous, present, or future condition of the soul of man. The most significant and comprehensible of all of them, when the terms are well understood, is that of the indwelling of the Holy Ghost. By receiving Christ as our Mediator with God, we enter at once upon the benefits of it. The first and principal of which is peace with God, of which the gift of the Holy Ghost is the seal and the fruit. It is now by faith in the divine promise that He will justify us freely for Christ's sake, that we come into the glorious state of the children of God, and are sealed by the spirit of promise, the earnest of our future and complete redemption. All the unspeakably great and most precious benefits are made known to us only by the Word of God. There are no outward displays of the extraordinary presence, or power or grace of God, whereby lookers-on can discover anything special or desirable whilst the Word of God is either preached, heard, read, or believed. The subject matter of the Gospel, understood and believed, makes in the soul these glorious discoveries and most blessed changes from the darkness and woes of sin and death to the light and joy of righteousness and life. The energy of this word of the Gospel lies in its being the Word of God, and it is savingly believed when it is received as true because it is He who says it. When God's Word is believed in, He is believed in, and He is believed in because He is able and faithful to do as He has said. Faith, then, rests on God through His revealed Word. The reason of faith is because God has said thus and so; He is believed. Here, too, there is a likeness between the way we live in this world and the way we must live in the world to come. All the great interests of this life go on by faith. We believe the sun will rise to-morrow morning. We do not know it. No man can prove it. We believe that spring will come on. We do not know it. No man can prove it. We believe in one another.

You believe your dinner is not poisoned and you eat it without fear. But you do not know it. You believe that if you buy a house and pay for it, that you shall live in it without its being wrested from you by fraud or violence. You believe that you can go about the streets without being insulted, or maimed or murdered. You believe, in short, nearly the whole of human life, is a life of faith. Indeed, we are trained from infancy to faith. Before our experience can teach us, we learn by faith to keep out of the water and out of the fire and from poisonous substances, and, in short, nearly every item of knowledge necessary for the safety and welfare of men, whilst they are growing up from infancy to maturity, comes by faith. Were men to wait until everything necessary for them to know was demonstrated to their reason, they would never know anything and not one would live a week.

REMARKS.

1st. Infidelity is irrational. Infidels boast of reason, but they are like other boasters, they brag of what they have not or use not. The gospel system has hitherto been defended against every assault made upon it, and it will endure to the end of time. All infidels agree in this, that they speak evil of that they understand not. As the gospel is a life, a world, a system, no man knows it, but he that has lived in it. This, not one of them has ever done. How contemptible would that man make himself, who should say that the inhabitants of heaven were poorly off and lived a mean and wretched life. Just as if he had been there and spoke from certain knowledge. Just so it is with those men who revile the gospel system. If that system was a body of natural science or a civil and political institution for human affairs here below, or was a commercial, mechanical, or money corporation, then men might judge of it without taking a part of it. But the gospel system is a life, life in the highest sense, the life of the soul in respect to God, to righteousness, to the

affections of love, gratitude, trust, obedience, of the emotions, of wonder, joy, praise, hope. The reality, nature, power, goodness of these things are to be judged of only by trial and experience. This experience they deny and deride. Of course, their rejection of the gospel is neither a matter of wonder nor alarm to the disciples of Christ.

2d. Our Maker, and Owner, and Supreme and Sovereign Lord of the Universe is our Redeemer. He that made us has died for us. It follows that we have a Redeemer in every way adequate to our necessities. In a thousand terrible forms our ruin meets us here. We cannot shun it. It follows us. We have followed those that have gone before us. But where? To beds of anguish. To death's agonies and the grave's darkness and corruption. The world we live in is likewise in the like ruin. The whole creation groaneth and travaileth with pain. In contact with all the most glorious works of creation there are marks of ruins. The sun is spotted, tempests rage in the heavens over us. Earthquakes, volcanoes, floods, conflagration, drouth, famine, pestilence, war, falsehood, oppression, cruelty, robbery, murder, cold, hunger, orphanage, widowhood, prisons, execution, groans, tears, madness, despair, ignorance, delusion, imposure, blasphemy, atheism, idolatry, human sacrifices to the devil, numberless and nameless. In total, sins and torments thicken and lay waste and threaten the globe and all the nations of it. Thus has it been from century to century these 6,000 years. So it is to-day. So it will be to-morrow. We hear of improvements, of great inventions, of progress of society to perfection. But ask grave-diggers, physicians, lawyers, overseers of the poor, barroom-tenders, insurance officers, money-lenders, pawnbrokers, jailers, prison-keepers, widows, fathers, mothers, and a host of others what progress is being made in getting sin, and woe, and death out of the world. All that have hitherto escaped from sin and despair, and departed hence in hope, found their deliverance in Christ. He that made them knew how to save them, and is equal to the work. He that made and governs the

world is only able to save us out of it. When Christ is known as he is, and is trusted according to His word, then we assuredly know that we have a Redeemer mighty to save. If sin was an error, information would correct it; or if the punishment of it was disciplinary and remedial, that would of itself reform it. But sin is corruption of heart, and its punishment is vindictive and damnatory. There is no helper in this case but one, who can remake our hearts and bear, and so remove, our punishment. Christ does both. He is our Saviour God and makes us new creatures and a new world for our faith and hope here and our possession hereafter.

3d. The reception which the Gospel meets with proves its truth in those points which distinguish it the most. These points are that human sin is invincible except by divine power; and that Christ has this power and exerts it effectually. There is everything in the Gospel system to commend it to the admiring, hearty, immediate and grateful reception of every one to whom it is communicated. But instead of this it is promptly rejected at the first by every one, with the exception of here and there one who was sanctified in infancy. This rejection is steady and invincible by all human means; arguments and entreaties are vain. Time which changes the minds and feelings of mankind in a thousand ways, makes no change here. Suffering and peril, old age, and the appearance of death, are alike powerless to change the heart and bring it to receive the truth as it is in Jesus, in the love of it. Whence now this delirious aversion to the saving grace and eternal glory offered to guilty and miserable mortals? It is the holy nature of the salvation which makes it odious to the heart of man. Sin is loved. God is hated. This solves the mystery. The Gospel proposes salvation from sin, and therefore it is neglected. Herein the evidence of man's total ruin is complete. Enmity to God is finished iniquity. To recover man from ruin like this a Creator Redeemer is needed who can renew the heart and thus make a new creature of man. Thus, sinners prove the truth of the

Gospel in one of its fundamental principles. The other is, that Christ actually renews the heart of some. That they are radically changed is made evident from the same proof, as is afforded of the native and total depravity of all. They love and choose that Gospel they before hated and rejected. This love, too, is invincible. No argument, no entreaties, no bribes, no threats, no losses, no enemies, no persecutions, no suffering, no changes, can overcome or extinguish their belief of it, and their love to Christ and obedience to His will, all showing that they have *a new nature, a divine life*, within them, which is uncontrollable and immortal.

4th. The rejection of the Gospel is *inexcusable*. The Gospel is rejected if it is not cordially received. There is no middle ground in this case. He that is not for Christ is against Him. Man never does anything so entirely of his own will and free choice as when he does it heartily. All criminal acts derive their turpitude from the heartiness in which they are done. When the Gospel is rejected because one has no heart to embrace it, his rejection is, in the highest sense, the most criminal possible. This is the case with those who have opportunity to become acquainted with it, and the best opportunity, and still reject it. How strange is it that one should plead this want of a heart as an excuse, seeing that this is the highest kind of criminal unbelief. Many employ various evasions to hide their eyes from the aggravated sin of a direct rejection of Christ and His salvation, but all these arts and shifts of a wicked heart only serve to present purpose—that of living a little while longer the more quietly in sin. The day hasteneth when the naked fact *that you have no Saviour*, and not *how* you came to be without Him, will reveal to you the dreadfulness of being without Christ; then the amazing hardness of your heart, your delirious love of the pleasure of sin, your rejection of offered mercy, your hopeless destitution of grace, will show you what a Saviour you have spurned, and what a doom awaits you for so doing.

Lastly. Our hope for others *now out of Christ* can rest on Him

alone. He will infallibly and effectually seek out to save all that the Father gave him. Depending on this, we cease not to preach, and let his true disciples cease not to pray. He governs the world and all power in heaven and on earth is given Him, that He may give eternal life to *all* the Father gave Him; for this end the course of time moves on and the world is upheld. Whilst the multitudes are otherwise minded, and are dreaming of the pleasures of sin, Christ is gathering the elect from the four winds of heaven, and when that is completed, then cometh the end. *Awake from your slumbers* in sin, all ye that say unto Christ, *Depart from us*, for we desire not the knowledge of Thy ways.

Copied May 1, 1859, by J. Brooks.

PASTORS OF THE CHURCH.

Rev. Nathaniel Hewit, D.D.—Installed October 31, 1853; pastor emeritus from 1862; died February 3, 1867.

Rev. Horace G. Hinsdale.—Installed October 28, 1862; dismissed October 3, 1877.

Rev. Henry A. Davenport.—Installed February 14, 1878.

ELDERS OF THE CHURCH.

Stephen Hawley, October 31, 1853, to November 4, 1861. Deceased.

Thomas Hawley, October 31, 1853, to October 26, 1861. Withdrew.

John Brooks, Jr., October 31, 1853, to December 7, 1881. Deceased.

Henry M. Hine, October 31, 1853, to December 17, 1868. Withdrew.

Henry M. Hine, March 12, 1872, to June 4, 1879. Withdrew.

Stiles M. Middlebrook, October 31, 1853, to February 10, 1878. Withdrew.

David F. Hollister, June 3, 1860.

Egbert Marsh, June 3, 1860, to October 12, 1862. Withdrew.

Egbert Marsh, December 24, 1868, to February 10, 1878. Withdrew.

Alexander Wheeler, December 8, 1878, to May 5, 1887. Deceased.

Alexander Lane, December 8, 1878, to March 5, 1883. Deceased.

Richard H. Townsend, December 8, 1878, to June 25, 1892. Deceased.

Francis W. Marsh, November 13, 1887, to February 14, 1896. Resigned.

Edward P. Bullard, November 13, 1887.

George E. Christie, February 5, 1893, to May 15, 1903. Deceased.

Malcolm T. Kerr, February 5, 1893.

R. Melvil Keys, February 5, 1893.

John Baptist, March 13, 1898.

Philo P. Haven, March 13, 1898, to February 16, 1902. Withdrew.

DEACONS OF THE CHURCH.

Thomas Hawley, October 31, 1853, to October 26, 1861. Withdrew.

J. Reed Topping, M.D., December 10, 1893, to May 13, 1898. Resigned.

John Baptist, December 10, 1893, to March 18, 1898. Resigned.

Alvin Converse, December 10, 1893, to March 18, 1898. Resigned.

W. E. Brainard, December 10, 1893, to October 9, 1901. Deceased.



Presbyterian Church, Bridgeport, Conn.

THE OLD CHURCH.

We whose names are hereto annexed hereby
pledge ourselves each to the other, that we
will at a suitable time, form ourselves
into a new Ecclesiastical Society in Bridgeport

Bridgeport September 2nd 1853

John Brooks Jr
Stephen Hawley
Wm B. Nash
Burr Knapp
Thomas Hawley
S M Middlebrook
A E Loy
Frederick Lockwood
Henry M. Aine
Isaac Wilson
John Foster
Rayton R Bishop
C. Northrop
Wm Baldwin
David H. Nash
Daniel W Hawley

Wm Jennings
H. Nichol
E J. Staples
James Jennings
James D. Johnson
John H. Whitney
David Perry
Frederick A. Salthrop
Lawrence Anderson
Edward A. Thayer
A. Chauncey
Thos. Hutchinson
Wm J. Hanford
John T. Cogswell
Christian Birk
Peter Pexley
George Lewis

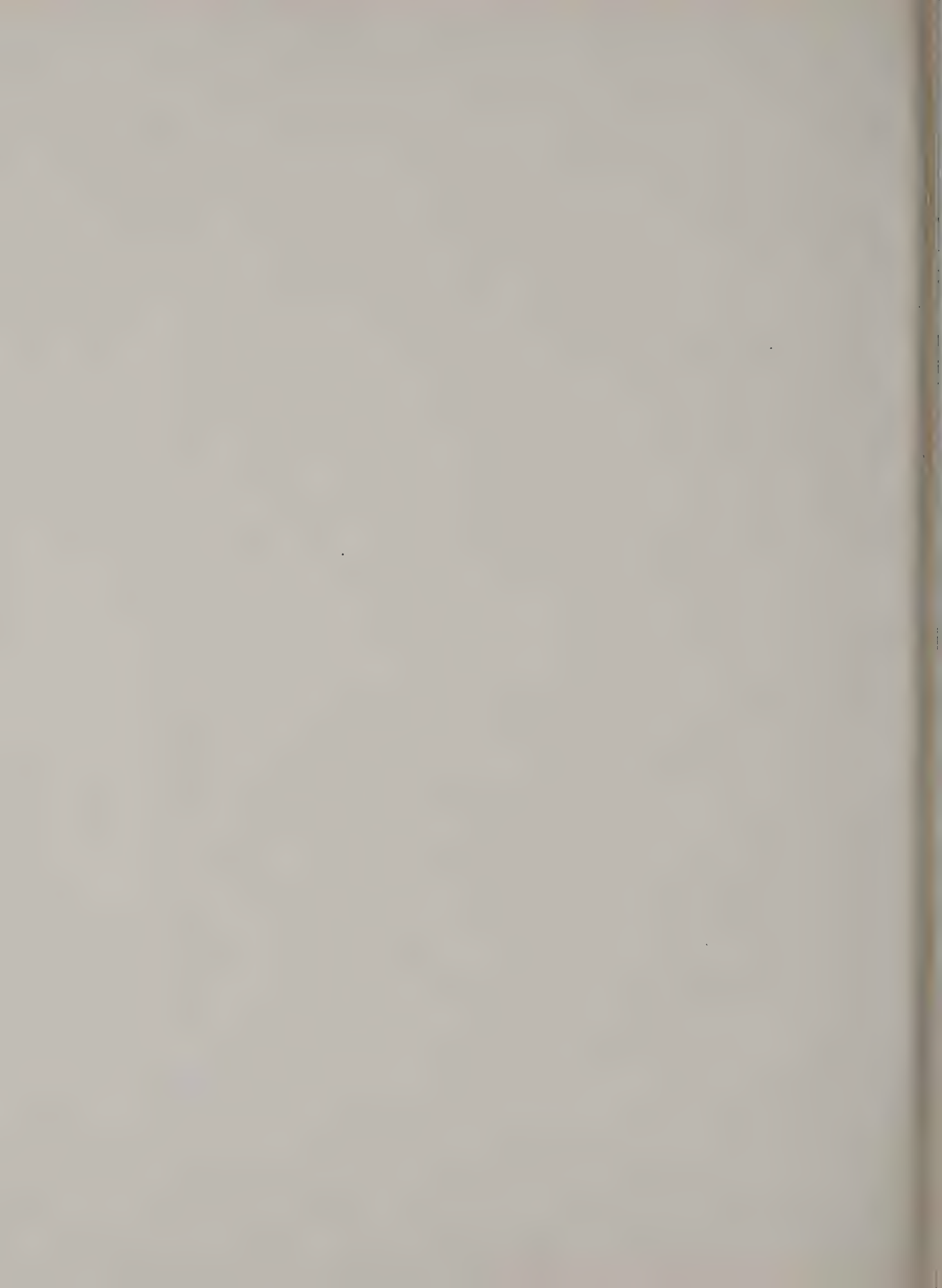
Geo W Wheeler
L Coleman
James Wilson
Barlow M Stevens
Joseph Parbor
Edward Long
James Curtee
Geo A Hand
David Judson
Henry Wheeler
J W Oratto
A. Morrison
John S Benham

Abraham Hubbell
Leonard Wells
Geo. Kinsall
Charles Weeks
J S Fayerweather
Jacob Schwalbach
David Traubee
Nicholas Northrup
E. S. Abernethy
George W Raymond
B Parrott
David Judson jr

Mrs A Bishop
Mrs. P. Adiance
Mrs S C Perry
Mr Sarah Moss
Mrs E. Brackett
Mrs. M. S. Thibault
Mrs Clara Stanley
Mrs Phoebe Bennett



THE PRESENT EDIFICE.



PRESENT ORGANIZATION.

The Session.—Rev. H. A. Davenport, moderator; elders, D. F. Hollister, E. P. Bullard, M. T. Kerr, R. M. Keys, J. Baptist.

Church Treasurer.—D. F. Hollister; assistant, M. T. Kerr.

Society's Committee.—Lucius H. Mills, chairman; Dr. I. D. Warner, E. P. Bullard, D. F. Hollister, W. M. Bangs.

Clerk and Treasurer.—J. D. McLeod.

Music Committee.—Dr. I. D. Warner, E. P. Bullard, T. Fish.

Committee on Pews and Seatings.—T. Fish, C. E. Williams, M. T. Kerr.

Corps of Ushers.—M. T. Kerr, C. P. Melick, R. M. Keys, R. C. Mallette, J. A. Spafford, A. H. Hancock, D. C. French.

The Sunday School.—Pastor, Rev. H. A. Davenport; superintendent, W. M. Bangs; assistant superintendent, R. M. Keys; librarian, Miss C. B. Wheeler; assistant librarian, Miss Ella Kerr; treasurer, Egbert S. Marsh; secretary, J. D. McLeod; director of Home Department, Miss A. G. MacNair.

The Woman's Missionary Society.—President, Mrs. A. W. Banks; first vice-president, Mrs. F. N. Benham; second vice-president, Mrs. J. H. Randall; secretary, Mrs. W. C. Bowers; treasurer, Mrs. A. H. Bullard; directress of Hope Mission Band and third vice-president, Mrs. Payson Bullard; secretary of literature, Miss Susie W. Lacy; managers, Mrs. R. M. Keys, Mrs. J. W. Wright, Mrs. M. L. Wheeler and the officers.

The Hope Mission Band.—President, Miss Elizabeth C. Wright; vice-president, Miss Mary R. Topping; secretary, Miss Bessie B. Bishop; treasurer, Miss C. Allison MacNair. The band has a cradle roll of thirty-five members.

Society of Christian Endeavor.—President, John W. Wynkoop; first vice-president, John A. Spafford; second vice-president, Miss Lillian M. Hoyt; corresponding secretary, Alvin H. Hancock; recording secretary, Miss Annie P. Fish; treasurer, Alvin H. Hancock; representative to Union, Christopher P. Melick; pianist, Miss Edith W. Campbell. There are also eight committees, one of which provides the flowers for the church.

Junior Society of Christian Endeavor.—Superintendent, Mrs. A. E. Wedge; assistants, Miss L. May Garrett, Miss Edith W. Campbell, Miss Edna Wynkoop, Miss Florence B. Williams; vice-president, John McLeod; secretary, Miss Sara Williams.

The Women's Sewing Society.—President, Mrs. Mahala Hayes; vice-president, Mrs. Charlotte S. Booz; secretary and treasurer, Mrs. M. E. Sanford.

Young People's Missionary Society.—President, Miss Anna R. Hueston; vice-president, Mr. Alvin H. Hancock; secretary, Mrs. A. E. Wedge; treasurer, Mr. Christopher P. Melick; pianist, Miss Edith M. Campbell.

Committee on Temperance.—Dr. C. N. Payne, chairman; E. S. Williams, W. M. Bangs, S. Miller, E. H. Milnor.

Sexton.—William Dennison.

HISTORY OF THE SUNDAY-SCHOOL OF THE FIRST PRESBYTERIAN CHURCH.

THE school began on the evening of November 5, 1853, at the first meeting of the Session of the newly organized church, Dr. Nathaniel Hewit, founder and pastor. It is evident that thoughts of the school filled their hearts, and careful plans were made for its beginning. Mr. Thomas Hawley, one of the elders, was appointed superintendent, and the best life of the new church went into the school.

Early in its history the officers and teachers asked to be taken under the care of the Session, in order that the highest interests of the school should be conserved, and its efficiency increased. The Session responded cordially, and decided to appoint the superintendent each year from its own number, and require from him an annual report of the school's condition. In this way an intimate relation was established between the Session and the school, which has continued in a marked degree through the fifty years. Mr. Hawley continued to preside over the school for seven years. His genial spirit, kindly manner, deep piety, and unfeigned love for children endeared him to every member. Mr. Hawley was succeeded by Mr. Henry M. Hine, who served the school several years, and relinquished the office when failing health obliged him to leave the city. After a short term Mr. Stiles Middlebrook resigned as the head of the school, but kept his membership as the secretary.

Rev. Horace G. Hinsdale, the pastor who had succeeded Dr. Hewit, then became the superintendent.

The first sessions of the school were held in the public schoolhouse on State street, as the church then had no building of its own. There is no record extant of the work done in the school up to the time of the fire, December 9, 1874, when much that was dear and sacred to the early members of the church and school was destroyed.



THE AUDITORIUM OF THE CHURCH.

On the first Sunday following the fire, the school gathered with the church in the Opera House, corner of State and Main streets. They who lived through that sad time well remember how close seemed the bond uniting church and school. It was as one family bereaved. No lessons were had on that day, but our pastor, Mr. Hinsdale, spoke most feelingly to the school of the lessons we might learn from the sorrow that had come to us. At the close of the church service in the morning a collection was taken for the school of \$80. Two weeks later, after the prayer-meeting held at the house of Mr. Egbert Marsh, a teachers' meeting was held.

The school met in the Opera House four Sundays, and then was moved to Good Templars' Hall, over the old post-office, on State street, and continued to meet there till the following April, when the German Reformed Church, formerly the Van Polanen Chapel, and opposite where our present church edifice stands, was rented till the new chapel was finished and opened for worship January 16, 1876, Dr. A. A. Hodge preaching the sermon.

In 1870 came the reunion of the Old and New School branches of the Presbyterian Church in America, when a thank-offering of \$5,000,000 was called for. Mr. Robert White, a member of the school, contributed generously to that fund through the treasury, and gave to each member of the school an engraved certificate, showing that five dollars had been paid for each.

In 1877 the church and school were greatly bereaved by the resignation of our pastor, Rev. Horace G. Hinsdale, who had accepted a call to the First Presbyterian Church of Princeton, N. J. During the fifteen years of Mr. Hinsdale's pastorate he was in the closest touch with the school as a teacher, and for the last six years before leaving had been the superintendent. He was greatly beloved by the teachers and scholars; wise in counsel and a loyal friend.

Mr. Francis W. Marsh, who had been the librarian of the school,

was then appointed by the Session to be the superintendent, the first to occupy that position who was not a member of that body. He continued in office till January, 1880, when Mr. F. W. Read took the place, Mr. Marsh being made the assistant superintendent. Mr. Read held the office till January, 1884. Mr. E. B. Horton then received the appointment and remained in office till his removal from the city in April, 1885. Mr. Alexander Wheeler, a member of the Session and a teacher in the school, filled the office the remainder of the year.

In January, 1886, Mr. F. W. Read was again appointed superintendent, and continued until January, 1892, six years. On his retirement Mr. Philo P. Haven was appointed, and remained serving the school till January, 1898, six years. Mr. Haven had also been a teacher of a class of young men.

Dr. Charles W. Deane was the next superintendent, and remained for fifteen months. After his resignation the Session appointed Mr. Alexander Wheeler, Jr., who gave two years of service, till his sudden death, March 30, 1901.

Mr. Walter M. Bangs succeeded Mr. Wheeler.

The resignation of Mr. Hinsdale and the coming, in 1878, of Mr. Davenport, marks an era in the history of the school. New conditions arose and new interest was manifested.

During Mr. F. W. Read's second term of service as head of the school the new and beautiful Sunday-school building was erected, the gift of Mrs. John Brooks, one of the charter members of the church.

The building is unique in its character and has served as a model for other schools.

Too much credit cannot be given to Mr. Read for his untiring efforts to have the building right in every respect, for his long connection with the school enabled him to know well its needs. The building was dedicated in 1889, Dr. John Hall, of the Fifth Avenue Presbyterian Church,

New York, preaching the sermon. A thank-offering was made at this service for the benefit of the Johnstown sufferers of nearly \$700.

For many years the children of the Orphan Asylum were members of the school, most of them of the infant class, taught by Miss Hannah Terry (now Mrs. John Hurd), a very successful kindergartner, who brought to the teaching of the little ones all the power of her unusual gifts as a teacher. Many parents from other churches brought their children for her instruction.

Twenty years ago Children's Day began to be observed, and has continued to be a feature of the school each year. Rallying Day has been more recently recognized, in compliance with the suggestion of the General Assembly.

From the beginning the Westminster Catechism has been studied in the school, and the custom of awarding a Bible to any member reciting it through at one sitting is still in vogue.

HISTORY OF THE HOME DEPARTMENT.

The Home Department was begun in 1890. In 1894 it was put under the efficient leadership of Miss Annie G. MacNair. She found thirteen names on the roll which to-day numbers sixty. Twelve of the members living in other places still keep in touch with the main school by this department, in some instances this being their only church connection. Contributions are sent regularly, and added to the missionary fund of the school.

A picnic every summer and a holiday festival continue to gladden the hearts of the children. Capt. John Brooks left an annuity of \$25 for the use of the midwinter gathering.

Bible classes for young men and young women have been characteristic of the school from its foundation; also at intervals classes for Bible study have been held on week days. Eight or nine years ago Mr. and Mrs. Davenport each taught a class during the winter, studying

the "Life of Christ." Through most of the years of the half century now closing every member of the Session has been a member of the school as officer or teacher. Our senior elder, Mr. D. F. Hollister, has only recently, through impaired health, failed to meet his class of ladies for the past forty-five years.

Mr. R. M. Keys, one of the elders, has held the office as assistant superintendent nearly twelve years and given most efficient service in a quiet way.

Mrs. Davenport has been remarkably successful with a class of seventy-five or more ladies, a most attractive feature of the school.

The contributions of the school have been large, not only for the regular boards of the church, home and foreign, but for kindred work, helping weak schools in the neighboring country or in giving aid to the State work, the temperance organizations in our own city, also the Young Men's Christian Association and the Young Women's Christian Association.

The baptismal font in the church was the gift of the Sunday-school in memory of the founder of the church, Dr. Nathaniel Hewit.

Three members of the school have done valiant service for the Master as missionaries. Miss Fannie Ufford has worked for many years with marked success among the mountain whites of North Carolina.

Mr. and Mrs. F. A. Walter went in 1881 to join the newly established mission of the American Board in West Africa, where they did effective work for several years.

The school has had a well-chosen library from the beginning, the early records of the Session showing that the first money raised in the new church was for books for the Sunday-school.

From time to time the volumes that have served their day have been culled out and new ones bought. Two years ago Mr. N. W. Bishop, hearing that the library needed additions, gave \$36 for new books, a gift much appreciated by those having the work in charge.

It may perhaps be noticed at this time that four of those who have presided over the school and served in its various capacities were members a long time. Mr. F. W. Marsh was connected with it from his young manhood; Mr. F. W. Read joined as a boy; Mr. Alexander Wheeler (son of Mr. and Mrs. G. W. Wheeler, charter members), in his early childhood. Mr. Alexander Wheeler, Jr., was first a member of the infant class under Miss Terry, then of the main school.

Mr. Bangs, our present superintendent, has held the office the past two years and a half, and has been most earnest and faithful in meeting the many trying conditions which are besetting schools on every hand.

An unusually large number of the membership of the school are adults, and about 225 are communicants of the Church.

We look back and find that the first record of the school numbered 50.

After the fire in 1875, the number enrolled was 153, and increased in one year to 235.

The present membership is about 480.

We like to close this sketch of our school by acknowledging the deep gratitude we owe our present loved pastor, Mr. Davenport, whose life has been closely bound to that of the school for twenty-five years. It is hard to think of one without the other. He is always present at the opening and closing of the school, taking an active part in the exercises, knowing intimately all the machinery of the school, and with quick sympathy greeting personally all its members at the close of each session.

MISS CORNELIA BOWEN WHEELER.

October, 1903.



SUNDAY-SCHOOL ROOM.

THE FIRST PRESBYTERIAN SUNDAY-SCHOOL,
BRIDGEPORT, CONN.

Officers.

REV. H. A. DAVENPORT.....	Pastor
W. M. BANGS.....	Superintendent
R. M. KEYS.....	Assistant Superintendent
MISS C. B. WHEELER.....	Librarian
MISS ELLA KERR.....	Assistant Librarian
EGBERT MARSH.....	Treasurer
J. D. McLEOD.....	Secretary

PRIMARY DEPARTMENT.

Teachers.

MISS KATHLEEN BLIGHT.....	271 Laurel avenue
MRS. C. N. PAYNE.....	510 Fairfield avenue

Scholars.

Alfred Bishop	301 Park place
Dudley Brown	819 Norman street
Raymond Campbell	231 Linwood avenue
Teddy Capron	120 Clinton avenue
Willie Fowler	653 Lafayette street
Hubbell Fitzgibbon	583 South avenue
Lewis Humphrey	644 Lafayette street
Leslie Jacobus	362 Warren street
Karl Koch	611 South avenue
Willie Larkin	21 West Liberty street
Willie Locke	122 Warren street
Harry Marr	783 Iranistan avenue
Walter Marr	783 Iranistan avenue
Chester McCoid	169 Herbert street
Harry Orr	798 Maplewood avenue
Rob Osborne	447 Laurel avenue
Roy Osborne	447 Laurel avenue
Anning Pyle.....	590 Warren street
Wolsley Pollock	144 Vine street
Van Brunt Seeley	23 Myrtle avenue
Nordell Shores	1130 Howard avenue
Dwight Stagg	85 Liberty street

Howard Soule	17	Maiden lane
Fred. Volderauer	567	Lafayette street
Ernest Volderauer	567	Lafayette street
Harry Wordin	486	Railroad avenue
Alfred Brainard	683	Myrtle avenue
Charles Oertle	3	Union Court
Thomas Donnelly	1185	Iranistan avenue
Herbert Fowler	1185	Iranistan avenue
Willie Dobson	385	Main street
John R. Taylor	30	Hanover street
Mildred Belwood	140	Black Rock avenue
Charlotte Blight	782	Norman street
Dorothy Blythe	231	Linwood avenue
Alice Brainard	683	Myrtle avenue
Isabel Cunningham	349	Myrtle avenue
Mary-Louise Foster	730	Noble avenue
Julia Foster	730	Noble avenue
Georgianna Hallowell	509	Park avenue
Mildred Hayward	481	South avenue
Anna Humphrey	644	Lafayette street
Helen Harper	16	West avenue
Lilly Keach		Stratford, Conn.
Emma Legge	792	Myrtle avenue
Dorothy Larkin	21	West Liberty street
Margaret McLeod	651	Iranistan avenue
Marion Payne	510	Fairfield avenue
Mildred Pyle	391	Warren street
Jessie Orr	798	Maplewood avenue
Ruth S. Smith	334	Norman street
Addie Sayles	385	Main street
Tiny Sayles	385	Main street
Helma Volderauer	567	Lafayette street
Lizzie Wordin	486	Railroad avenue
Alice L. Wedge	669	Warren street
Ruth Williams	310	Shelton street
Viola May Wordin	486	Railroad avenue
Irene Wheeler		Lafayette street
Dorothy Locke	122	Warren street
Elizabeth Townsend	271	Broad street
Florence Corby	434	Broad street
Ruth Coffin	363	John street
Josephine Cunningham	349	Myrtle avenue

Ada Hayward	481 South avenue
Eva Carson	91 Railroad avenue
Edith Humphrey	644 Lafayette street
Bessie Benson	

INTERMEDIATE DEPARTMENT.

Mr. Elmer S. Youngs, Teacher	581 Warren street
H. Clifton Bullard	33 Yale street
Lucius Paul	54 Lewis street
Ario Walker	42 Yale street
Orward Johnson	190 Lewis street
Ward Canfield	1108 Hancock avenue
Sidney Hudson	527 Myrtle avenue
Albert Sutter	422 Lafayette street
George Hudson	527 Myrtle avenue
Willie McCoid	169 Herbert street
Miss Carrie Tiller, Teacher.....	207 Grove street
Lizzie Mackney	1169 Iranistan avenue
Florence Williams	802 Shelton street
Jessie Smith	611 South avenue
Allison MacNair	1190 Iranistan avenue
Gussie Kimber	2534 North avenue
Annie Smith	429 Wordin avenue
May Phillips	145 Grove street
Alice Crabbe	73 Frank street
Miriam Lake	1116 Park avenue
Jennie DeMork	1559 Fairfield avenue
Lillian Jepson	806 Maplewood avenue
Edith Russell	754 Myrtle avenue
Bessie Hair	730 State street
Hazel Williams	144 Cottage street
Laura Reynolds	1370 Iranistan avenue
Josephine Lynge	291 State street
Dorothy Tinlin.....	1336 Park avenue
Ruth Watts	178 Lewis street
Grace Sterling	1969 Park avenue
Miss Carrie Ball, Teacher.....	1169 Iranistan avenue
Bessie Wright	808 Myrtle avenue
Ethel Meloney	29 West Liberty street
Isabel Smith	611 South avenue
Lena Beitner	99 Hanover street
May Topping	349 Noble avenue

Bertha Brandes	267	Myrtle avenue
Kathleen Bronson	384	Broad street
Bessie Bishop	551	Norman street
Mildred McLeod	2141	North avenue
Miss Anna Hueston, Teacher	30	Hanover street
William Youngs	581	Warren street
Herbert Coffin	363	John street
Frederick Somers	269	Laurel avenue
Lester Hicks	40	Hazelwood avenue
Richard Wynkoop	1274	Park avenue
Harvey Platt	167	Warren street
Emmons Dawes	466	Lafayette street
Mrs. Frank Roraback, Teacher.....	824	State street
Mabel Prout		Holland Heights
Ruth Topping	349	Noble avenue
Louise Topping	349	Noble avenue
Sarah Williams	802	Shelton street
Bessie Porter	508	Warren street
Elsie McFarquhar	243	Atlantic street
Charlotte Billings	99	Myrtle avenue
Mr. Malcolm T. Kerr, Teacher.....	195	West avenue
George French	186	West Liberty street
Winthrop Wright	808	Myrtle avenue
Leon Clairmont	85	Jones street
Earl Goldsmith	590	Park avenue
Roy Youngs	681	Park avenue
Charles Russell	754	Myrtle avenue
De Ver C. Warner.....	169	Park place
Robert Emery	4	Beardsley lane
Miss May Garrett, Teacher.....	8	Elmwood avenue
Agnes Bishop	551	Norman street
Ethel Drouve	611	Hancock avenue
Margery Osborne	447	Laurel avenue
Margaret Trubee	246	Vine street
Marion Wright	808	Myrtle avenue
Valeria Hallowell	509	Park avenue
Margaret Russell	754	Myrtle avenue
Marion Hopkins	55	Fremont street
Ruth Sawyer	51	Yale street
Marion Doolittle	910	Stratford avenue
Miss M. A. Kerr, Teacher.....	172	Cottage street
Harold Schraeder	212	Cottage street

George Roraback	824 State street
Robert Bishop	551 Norman street
Leroy Fordham	227 Lewis street
Harold Denton	50 Summer street
Charles Davis	662 Lafayette street
Joseph Wynkoop	1276 Park avenue
John Barr	147 Hurd avenue
Mr. A. H. Hancock, Teacher.....	905 Lafayette street
Willie Welch	242 Warren street
Frank Russell	754 Myrtle avenue
Leroy Hicks	40 Hazelwood avenue
James Cunningham	138 Austin street
Stanley Denton	50 Summer street
Charles Hendrickson	22 Summer street
Leon Denton	50 Summer street
Clarence Benson	64 Summer street
Mr. John B. Wynkoop, Teacher.....	1276 Park avenue
Warner Bishop	301 Park place
Gilbert Mott	116 Black Rock avenue
Paul Brandes	267 Myrtle avenue
Teddy Trubee	246 Vine street
Willie Tuttle	272 Cottage street
Bernard Soules	385 Main street
James Canfield	1108 Hancock avenue
Earl Benson	64 Summer street
Lawrence Williams	338 Lafayette street
Miss Edith W. Cambell, Teacher.....	231 Linwood avenue
Marie Barr	147 Hurd avenue
Mabel McLeod	651 Iranistan avenue
Daisy Knapp	Easton, Conn.
Flora Rowland	355 Main street
May Prount	209 Black Rock avenue
Mary Daws	58 Allen street
Kilbourne McRae	84 Lewis street
Marion Tuttle	272 Cottage street
Anna Lynge	293 State street
Miss Anna R. Zeller, Teacher.....	662 Park avenue
Elsie Haywood	78 Black Rock avenue
Gertrude Miller	298 Gregory street
Elizabeth Williams	802 Shelton street
Margaret Lake	1116 Park avenue
Barbara Harper	16 West avenue

Mr. John A. Spafford, Teacher.....	974	Iranistan avenue
Margaret Warner	169	Park place
Jeannette Bullard	33	Yale street
Ethel Mott	116	Black Rock avenue
Florence Porter	508	Warren street
Frances Hallowell	509	Park avenue
Gladys Melius	461	Norman street
Catherine Plumb	533	West avenue
Ethel Grey	346	West avenue
Mrs. J. W. Wright, Teacher.....	808	Myrtle avenue
Edith Miller	298	Gregory street
Carrie Mitchell	206	Warren street
Sadie Cunningham	138	Austin street
Mabel Weir	23	Seeley street
Blanche Weir	23	Seeley street
Mrs. E. S. Marsh, Teacher.....	1259	Park avenue
Colin McFarquhar	243	Atlantic street
Will J. Read	276	West avenue
Frank Mitchell	206	Warren street
Ezra Dimick	759	State street
George Miller	298	Gregory street
Thomas Cunningham	138	Austin street
Albert Seaman	122	Gregory street
Mrs. J. D. McLeod, Teacher.....	651	Iranistan avenue
Henry Welch	242	Warren street
Henry Stagg	85	Liberty street
John McLeod	651	Iranistan avenue
Carleton Bangs	148	Laurel avenue
Charles Bitzer	116	Hamilton street
Henry Bitzer	116	Hamilton street
Charles Davis	58	Allen street
Henry Lynge	293	State street
Miss Mabel R. Marsh, Teacher.....	852	Park avenue
Dorothy Baptist	304	Beechwood avenue
Lois Bangs	148	Laurel avenue
Jessie Miller	88	Adams street
Freda Oertle	2	Union place
Bessie Eldert	178	Sherwood avenue

JUNIOR BIBLE CLASSES.

Mr. M. H. Chapin, Teacher.....	1465	Fairfield avenue
Mr. Charles Johnson.....	190	Lewis street

Mr. Edward Zumstag.....	462 Wood avenue
Mr. Herbert Banks.....	478 Norman street
Mr. Robert Miller.....	298 Gregory street
Mr. Fred. Beitner	99 Hanover street
Mr. Mulford Keough.....	833 State street
Mr. Carol Youngs	551 Warren street
Mr. Philip Somers.....	269 Laurel avenue
Mr. Robert Coffin.....	364 John street
Mr. James Williams.....	40 Fourth street
Mr. William Miller.....	298 Gregory street
Mr. George Emery	4 Beardsley lane
Mr. John Swanson	241 Gregory street
Mr. Herbert Kroeger	25 Fourth street
Mr. Burton Van Meuren	243 William street
Mrs. John H. Randall, Teacher.....	30 Hanover street
Miss F. Leila Phillips.....	974 Iranistan avenue
Miss Alice Keough.....	833 State street
Miss Frances Blush	199 Seeley street
Miss Minnie Ritchie	1138 Park avenue
Miss Anna Williams.....	40 Fourth street
Miss Florence Corby.....	43 Fourth street
Miss Emma D. Knapp, Teacher.....	474 State street
Miss Norma Bassett	308 Catherine street
Miss Lena Smith	334 Norman street
Miss Clara Smith.....	334 Norman street
Miss Frances Orr.....	Holland Heights
Miss Mary Orr.....	Holland Heights
Miss May Bassett	308 Catherine street
Miss Anna Barrett.....	351 South avenue
Mrs. M. L. Wheeler, Teacher.....	309 Park place
Miss Jennie Hair	730 State street
Miss Lena Brandes.....	267 Myrtle avenue
Miss Edna Wynkoop.....	1274 Park avenue
Miss Gladys Williams.....	40 Fourth street
Miss Eva Sandys.....	68 Pequonnock street
Miss Florence Holmes.....	105 Fairview avenue
Miss Bertha Drouve.....	611 Hancock avenue
Miss Minnie Drouve.....	611 Hancock avenue
Miss Genevieve Doolittle.....	910 Stratford avenue
Miss S. A. Symington, Teacher.....	69 Cottage street
Miss Minnie Read.....	276 West avenue
Miss Ada Read.....	276 West avenue

Miss Katrina Bowers.....	804	Fairfield avenue
Miss Mary Wheeler.....	390	Park place
Miss Laura Cuznor.....	1096	Barnum avenue
Miss Adele Maud Kimber.....	2534	North avenue
Miss Louise Tasker White.....	2209	North avenue
Miss Mabel Sherwood.....	393	Laurel avenue
Miss Agnes Jurgens.....	68	Washington avenue
Miss MacNair, Teacher	1190	Iranistan avenue
Miss Ada Hayward.....	742	Myrtle avenue
Miss Annie Fish.....	113	Cottage street
Miss Flora Anderson.....	290	Prospect street
Miss Charlotte Sherrard.....	243	William street
Miss Flora Sherrard.....	243	William street
Mrs. A. E. Wedge.....	669	Warren street
Miss Hattie Pigg	435	Warren street
Mrs. A. A. Hayward	207	Laurel avenue
Miss Ida Bissell	114	Sherwood avenue
Miss Sadie Hayward	742	Myrtle avenue
Miss Gertrude Stanton.....	313	Laurel avenue
Mr. John Baptist, Teacher.....	304	Beechwood avenue
Mr. George Hayward.....	481	South avenue
Mr. G. Waldo Hudson.....	15	Wood avenue
Mr. Harry Davenport.....	848	Myrtle avenue
Mr. Harry Read.....	276	West avenue
Mr. Meres Deacon.....	207	Grove street
Mr. Allen Zellar.....	662	Park avenue
Mr. Robert Read.....	276	West avenue
Mr. George Youngs.....	681	Park avenue
Mr. H. M. Greenman.....	286	Park place
Mr. Archibald Hayward.....	207	Laurel avenue
Mr. J. W. C. Bullard.....	152	Park place
Mr. Clifford Marsh.....	852	Park avenue
Mr. Lester Banks.....	1132	Park avenue
Mr. G. W. Sunderland.....	909	Lafayette street
Mr. John Wynkoop.....	1276	Park avenue
Mr. Fred. Bryer.....	84	Randall avenue
Mr. C. C. Bryer.....	84	Randall avenue
Mr. Edward Stanton.....	313	Laurel avenue
Mr. G. H. Hutchinson.....	923	Main street
Mr. C. J. Haselton.....	607	Clinton avenue
Mr. R. E. Farjullah.....	795	State street
Mr. Allen I. Olmstead.....	15	Wood avenue

Mrs. F. W. Marsh, Teacher.....	852 Park avenue
Miss Matilda Carstesen.....	64 James street
Miss Lulu Carstesen.....	64 James street
Miss Mary Laidlaw.....	312 Myrtle avenue
Miss Hetty Wheeler.....	390 Park place
Miss Lillie Hoyt	1224 Iranistan avenue
Miss Agnes Hall	333 Park avenue
Miss Bessie Zellar.....	662 Park avenue
Miss Allae Slater	159 Grove street
Miss Ida Wilson.....	629 State street
Miss Alice Bullard.....	152 Park place
Miss Ruth Webb	147 Hurd avenue
Miss Elsie C. Butters	629 State street

SENIOR BIBLE CLASSES.

Mrs. H. A. Davenport, Teacher.....	848 Myrtle avenue
Mrs. Harriet Andrews	478 Norman street
Mrs. I. E. Abell.....	116 Courtland street
Mrs. W. C. Bowers	804 Fairfield avenue
Miss Cora Bishop.....	849 Myrtle avenue
Mrs. John Baptist.....	304 Beechwood avenue
Mrs. C. Booz.....	686 Shelton street
Mrs. A. H. Bullard.....	33 Yale street
Mrs. W. B. Bishop.....	551 Norman street
Miss F. Coggsell.....	347 Norman street
Mrs. Edward Deacon.....	207 Grove street
Mrs. C. Fordham.....	227 Lewis street
Miss Fayerweather	96 Courtland street
Mrs. Henry Fisher.....	434 Lafayette street
Mrs. D. C. French.....	186 West Liberty street
Miss Fannie Fry.....	1515 Park avenue
Mrs. M. E. Green.....	641 Iranistan avenue
Miss Florence Green.....	641 Iranistan avenue
Mrs. F. R. Garrett.....	8 Elmwood avenue
Mrs. S. Gregory.....	190 Cottage street
Miss Belle Harrison	355 Noble avenue
Miss Kate Hoffman.....	327 State street
Miss Christiana Haer.....	116 Courtland street
Miss Mamie Haer.....	116 Courtland street
Mrs. J. E. Hair.....	730 State street
Mrs. Mahala Hayes.....	478 Norman street

Mrs. John Hurd.....	781 Main street
Miss Adelaide Haight.....	530 State street
Miss Ella Kerr.....	278 Cottage street
Mrs. Malcolm T. Kerr.....	195 West avenue
Mrs. Clara Keach.....	9 Stratford avenue extension
Miss M. Lovett.....	293 Golden Hill street
Miss Susie Lacy.....	964 Park avenue
Mrs. Rose McKenzie.....	1060 State street
Miss H. McMillan.....	33 Courtland street
Miss Jane McDowell.....	501 Fairfield avenue
Miss May McDonald.....	67 Clinton avenue
Miss Sarah McDonald.....	67 Clinton avenue
Mrs. C. P. Melick.....	246 Coleman street
Mrs. I. F. Meloney.....	29 West Liberty street
Miss Maggie Mills.....	1267 Fairfield avenue
Miss Lottie Oviatt.....	82 Washington avenue
Mrs. E. Osbaldiston.....	199 Warren street
Mrs. C. N. Payne.....	510 Fairfield avenue
Miss H. Paulsen.....	802 Shelton street
Mrs. Horace Pigg.....	435 Warren street
Miss C. A. Osborne.....	849 Myrtle avenue
Miss Eliza Palmer.....	376 Atlantic street
Miss L. I. Ritchie.....	1138 Park avenue
Mrs. Jessie Rew.....	Stratford, Conn.
Mrs. M. E. Rockwell.....	122 Courtland street
Miss E. Sutherland.....	562 Atlantic avenue
Mrs. Martha Sanford.....	15 Seeley street
Mrs. E. V. Somers.....	269 Laurel avenue
Mrs. F. W. Tuttle.....	272 Cottage street
Mrs. A. W. Terry.....	34 Elmwood avenue
Mrs. J. R. Topping.....	349 Noble avenue
Mrs. Minnie Teede.....	306 Myrtle avenue
Miss Lida Van Ramp.....	306 Myrtle avenue
Mrs. C. W. Walker.....	42 Yale street
Miss Fannie Wordin.....	500 State street
Mrs. J. E. Woodhull.....	457 State street
Mrs. Mary Windsor.....	750 State street
Miss Emily Walters.....	190 Cottage street
Miss Isabella Youngs.....	1773 Main street
Miss Fanny Zigenfuss.....	Stratford, Conn.
Miss E. Shafer.....	364 Stratford avenue
Mr. R. C. Mallette, Teacher.....	974 Iranistan avenue

Mr. C. P. Melick	246	Coleman street
Mr. D. C. French.....	186	West Liberty street
Mr. Herbert Corby.....	43	Fourth street
Mr. L. T. Court	628	Warren street
Mr. Thomas H. Tuft	640	Lafayette street
Mr. Samuel Miller.....	88	Adams street
Mr. Willard Hodge	1186	Iranistan avenue
Mr. Thomas B. McCoid.....	169	Herbert street
Mr. Charles Emery	4	Beardsley lane
Mr. R. J. Wynkoop.....	1276	Park avenue
Mr. Samuel W. Davis.....	30	Prospect street
Mr. William Watts.....	178	Lewis street
Mr. R. George Barr.....	147	Hurd avenue
Mr. D. F. Hollister, Teacher.....	276	West avenue
Miss E. K. Phillips	974	Iranistan avenue
Mrs. E. A. Williams.....	40	Fourth street
Mrs. S. S. Zellar.....	662	Park avenue
Miss Florence Kelt.....	331	Beechwood avenue
Mrs. L. T. Court.....	628	Warren street
Mrs. R. C. Mallette.....	974	Iranistan avenue
Miss Margaret Tuft.....	640	Lafayette street
Mrs. A. W. Barker.....	1132	Park avenue
Mrs. R. H. Jennings	42	Fourth street
Miss H. Humphreys	169	Park place
Mrs. A. M. Ruby.....	401	Broad street
Mrs. Leon Clairmont.....	85	Jones street
Mrs. Marie Rowland.....	355	Main street
Mrs. Dora Welch.....	242	Warren street
Mrs. H. Mitchell.....	206	Warren street
Mrs. C. W. Davis.....	662	Lafayette street
Mr. E. P. Bullard, Teacher.....	152	Park place
Mr. L. H. Mills.....	1267	Fairfield avenue
Mr. F. W. Read.....	276	West avenue
Mr. C. E. Williams.....	144	Cottage street
A. A. Holmes, M.D.....	991	Broad street
Mr. H. H. Nettleton.....	247	Colorado avenue
Mr. A. W. Banks.....	1132	Park avenue
Mr. C. L. Clairmont.....	85	Jones avenue
Mr. John MacFarquhar.....	243	Atlantic street

MEMBERS OF HOME DEPARTMENT NOT ON LIST OF
COMMUNICANTS.

Mrs. M. S. Buffet.....Salisbury Center, N. Y.
 Mrs. M. I. Converse2939 Fairfield avenue
 Mrs. Alice G. DeWolfe.....Westville, O.
 Miss M. A. Ingersoll.....Waterbury, Conn.
 Miss Carrie Kurtz16 Ashley street
 Mrs. J. LutzNew Britain, Conn.
 Mrs. George Lovejoy.....1264 Iranistan avenue
 Mrs. F. G. Marsh.....1235 Iranistan avenue
 Mr. Healy Morris.....117 Gilbert street
 Mrs. N. D. Ritchie1140 Park avenue
 Miss Jean Stockwell767 Main street
 Mrs. Harriet Slipp1146 Park avenue
 Mrs. A. F. Smith.....334 Norman street
 Miss Annie Smith334 Norman street
 Mrs. J. Tilley910 Seaview avenue
 Mr. Frank Otto.....Montana
 Mrs. Frank OttoMontana

THE EARLY AND THE LATER LADIES' SOCIETY OF OUR CHURCH.

THE original Ladies' Society of this church was organized under the Rev. Dr. Hewit, our first pastor. It was composed of many charter lady members, and increased in membership with the growth of the congregation. Mrs. Brooks, wife of Elder John Brooks, was the president. The society met weekly at the homes of the members. Two o'clock in the afternoon was the time appointed, as the dinner hour in those days was 12 o'clock noon.

The ladies spent the time in sewing, embroidering or crocheting on fancy articles, which were to be sold to any one desiring to purchase.

The first contribution to the church from the Ladies' Society was used in building the church fence; later on, the society assisted in paying for the interior furnishings of the church.

At 6 o'clock a bountiful supper was spread, which occasion was looked upon as the weekly social event of the church. Those suppers were also an event to the children and youth of the families where the society met, for was not the best china, the real silver and the company preserves brought out, all of which gave us great delight? We caught the enthusiasm of the older people and were thus prepared to join the society of later days.

Although the first society was not a missionary organization, it must be recorded that Dr. Hewit's missionary sermon, and the magazine called the *Gospel Banner*, which was found in many of the homes, also the taking of missionary collections, resulted in the Ladies' Society growing rapidly toward a distinctly missionary meeting.

When on the retirement of Dr. Hewit, the Rev. Mr. Hinsdale, our assistant pastor, entered into full pastoral work, conditions changed in the society. Mrs. Brooks, the president, and many of the older ladies, felt the need of retiring from active work, and their places were filled by

a younger generation, uniting with a few of the older ladies who were still able to bear their responsibility.

Rev. and Mrs. Hinsdale had long been intelligent students of missions, and although we had been accustomed at the monthly union meeting to receive missionary instruction from Mr. Hinsdale, other pastors and laymen, there was a new spirit of responsibility awakening with the women of the church, through the influence of Mrs. Hinsdale, who was an important factor in the changed conditions.

In the year 1870, on the occasion of the reunion of the two branches of the Presbyterian Church, the Old School and the New School, there was throughout the church at large a missionary revival, and coming to the front was "Woman's Work for Woman." In the spring of 1872 we were ready to respond to a call from the pulpit for a meeting at the parsonage on State street to discuss the formation of a Ladies' Missionary Society in the church. It was unanimously agreed by the seventeen ladies in conference to form such a society, auxiliary to the recently formed Ladies' Board of Missions in New York, using for our Constitution one sent out by that board for all societies. We were to be known as the Ladies' Missionary Society of the First Presbyterian Church, Bridgeport, Conn.

Our elected president was Mrs. Hinsdale, wife of the pastor, a thoroughly consecrated woman, and eminently fitted to lead us. "None knew her but to love her, none named her but to praise." What she was to this church, our society and our Sunday-school, in those days of her life with us, eternity alone will reveal.

Our vice-president was Mrs. E. A. Hawley, widow of Deacon Stephen Hawley, of the early church. She was familiarly known as "Aunt Eliza," a connecting link between the old and the new society, and her wise counsels were always respected. At her death she left a small legacy to perpetuate her membership.

As our members increased, sewing charmed some, missionary infor-

mation, others. Mrs. Hinsdale thought better work could be accomplished if we were to meet simply for missionary information. She thought we could work and pray more intelligently.

Gradually the society came to feel the importance of this division, but it was not until the annual meeting in June, 1878, that the society voted unanimously for a meeting to be held the second Friday of each month, in which mission fields should be studied.

Mrs. Hinsdale had been called to labor with her husband in Princeton, N. J., and Mrs. Davenport, wife of our new pastor, became our president. Mrs. Davenport was not older than ourselves as young matrons or young ladies, but she proved to be an efficient leader, and we continued in good working order.

As the years passed on, our membership and interest increased. We have kept in touch with both home and foreign fields through our missionary studies, and also by our offerings. In 1878 the first missionary to visit our society was Mrs. Murphy, from Gaboon, Africa. In 1879 Mrs. De Heer and Mrs. Reutlinger, from Corisco, West Africa, spent several months with Mr. and Mrs. Wheeler. They became very much interested in our society, and as a result of their earnest appeals, Mrs. F. A. Walter, one of our members, went out with her husband to Africa, sailing April 7th, 1881.

Miss Ufford, another member of our church and Sunday-school, opened a school for poor whites in the South—at Concord, N. C.—and the first contribution to the school was \$30, given by Mrs. Davenport's class, and a box from our society.

Each year we have sent money or barrels of clothing to some home missionary, and have been assured yearly that we have brought great domestic relief to the family, thereby increasing their usefulness in the Master's cause. One member of our society, the late Mrs. Alfred Bishop, never failed in her interest. She had been one of the active members in the first society of the early church, and even in old age she

kept informed as to our financial needs and never failed to meet deficiencies. After her death six ladies pledged themselves to give \$5 yearly to meet the possibility of any deficiency. That pledge has been kept without a reminder.

In the fall of 1880 we sent two delegates to Yonkers to be present at the formation of a society from all the churches in the Westchester Presbytery. The society was called the Ladies' Presbyterial Society of Westchester, N. Y. Since its formation we have entertained the large society four times, in a two days' session each time, and the one-day district Presbyterial meeting several times. We have provided officers for the Presbyterial Society in different positions, and are represented yearly at the annual meeting by delegates and reports. In 1891 and in 1895 we felt as though we must stop and take breath, for Miss C. B. Wheeler and Mrs. S. C. Trubee resigned their offices. Miss Wheeler had served ten years as secretary and Mrs. Trubee eleven years as treasurer. Both had become interwoven with the different periods of our growth and were very efficient officers.

In 1893 the new office of secretary of literature was formed, and under Mrs. Bowers, the first chairman, was placed upon a firm basis.

It is a fact worth recording that although in the year 1893 there was a commercial panic, our society raised \$169 in money, which, with valuable articles given, made our home missionary box for 1893 to be valued at \$400, and the offerings at the November praise service of that same year were \$38.16.

In 1895 we placed our society's missionary library in the Sunday-school library for the benefit of any who wished to avail themselves of the valuable books. In 1897 the name of our society was changed from "Ladies' " Missionary Society to "Woman's" Missionary Society, by which name we are now known. It was during 1897 that we held a silver jubilee, as other societies in the Presbytery had long been doing. An interesting program was prepared and printed. At the meeting there was a roll-call

of original members, papers were read on the first fifteen and the last ten years of our existence, and remarks were made by Miss Parsons, Presbyterian president. In the evening, the Rev. Dr. Hinsdale, our former pastor, addressed us, and Miss Holmes, of Syria, gave an interesting talk.

During the summer months we have met at private homes, and at the close of the well-attended meetings light refreshments have been served. Our summer offerings have been given to medical missions, and in November of each year we hold a praise service, with thank-offerings.

One year ago our society entered upon the study of a series of mission books, prepared by a committee appointed by the Ecumenical Council, which met in New York April 21 to May 1, 1900.

All Women's Boards of Missions in the United States and Canada unite in the plan. The course covers several years, and includes mission studies in different countries. The members have entered heartily into the study of the first book, which is "Via Christi, an Introduction to the Study of Missions." The papers and talks upon the different periods have revealed careful preparation and intelligent comprehension of the subject studied.

Words are inadequate to express what we feel as we recall the lives and labors of those who have gone on before.

Of them it can be said: "Blessed are the dead who die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

When we, the 103 now living members of the present society, have crossed the river one by one, may it be said of us at the one hundredth anniversary: "Their works do follow them."

MRS. FRANCIS W. MARSH.

OFFICERS OF THE WOMAN'S MISSIONARY SOCIETY OF THE
FIRST PRESBYTERIAN CHURCH, 1903.

President.—Mrs. Arthur W. Banks.

First Vice-President.—Mrs. Frank N. Benham.

Second Vice-President.—Mrs. John H. Randall.

Secretary.—Mrs. William C. Bowers.

Treasurer.—Mrs. A. H. Bullard.

Secretary of Literature.—Miss Susie Lacy.

Managers.—Mrs. R. M. Keys, Mrs. J. W. Wright, Mrs. Alexander Wheeler.

MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY NOT ON LIST
OF COMMUNICANTS.

Miss Martha E. Beach.....	1027 Fairfield avenue
Miss Mary Lovett.....	293 Golden Hill
Mrs. Henry H. Nettleton.....	247 Colorado avenue
Mrs. N. D. Ritchie.....	1140 Park avenue
Mrs. S. C. Trubee.....	801 Lafayette avenue
Miss Helen Wordin	510 State street

THE HOPE MISSION BAND.

TWENTY-FOUR years ago two devoted missionaries visited Bridgeport. They were Mrs. Reutlinger and Mrs. Hope De Heer, from Benito, West Africa, who had come here to rest a little from their labors.

During their stay in Bridgeport they became closely associated with the Ladies' Missionary Society of our church, and, through their influence, in September, 1879, a younger society was organized, under the name of the Hope Mission Band.

This society was intended for the young girls, who met on Saturday afternoons to sew and prepare gifts, which were sent to our missionaries in the foreign field. The Band started with a membership of nineteen, under the leadership of Miss Minnie Hollister, whose faithful and untiring devotion led the young society successfully through its early years.

In the first year the Band sent \$17.41 to help the work of foreign missions, and the membership increased to twenty-nine. Next year the members decided to assume the cost, \$25 a year, of educating an African child.

A little girl in the Benito Mission was chosen and named Minnie Hollister, after the beloved young leader. For fifteen years the Band sent this sum, which was used for other children after the first beneficiary passed out of its care.

In 1886 sixteen boys were added to the membership, and since that time boys and girls have carried on the work together. The meetings were now held monthly on Sunday afternoons, and were occupied in study of missions and missionaries in the home and foreign fields.

As time went on and the membership increased, it became necessary to form two divisions in the Band, so that the younger children and the older boys and girls could study apart, under separate leaders.

While the officers have been elected by the Band from its own membership, a directress is always appointed by the Woman's Missionary Society.

The next step in the Band's progress was taken when the decision was reached that money raised to fulfil pledges and otherwise contribute to missions must be given by the members, instead of being gained through fairs, suppers, etc. This decision has been adhered to. The members have been encouraged and helped to earn money by their own efforts, and to make their giving a matter of self-denial.

Among the mission stations to which money has been sent, are Benito, Africa, where Mrs. De Heer and Mrs. Reutlinger are still at work; to Miss Youngmans and Mrs. McCauley, in Japan; Miss Cort, in Siam; Mrs. McFarland, Alaska; Miss Allison, New Mexico; Miss Ufford, among the mountain whites; to the Freedman's Bureau, and to China. Money has also been sent to both the home and foreign boards, to be used as they think best. In the twenty-four years of the Band's existence over \$1,000 have been sent out by it to carry the Gospel message throughout the world. Boxes have also been sent to mission schools. Last Christmas the little girls in Miss Allison's school in Santa Fé and in Dr. Savage's in South Carolina, were made happy by boxes of dolls which had been dressed by members of the Band and their friends.

The Hope Mission Band has suffered great losses in the last few years. The formation of a Young People's Missionary Society in the church drew to its membership most of the older boys and girls, and those who continued to lead and serve the Band's interests have left us for college. In common with the whole church, we have mourned the loss of Mr. Alexander Wheeler. As a boy he was a faithful and intelligent worker, and in later years his frequent talks to the Band were an unfailing source of enthusiasm and inspiration.

A cradle roll has been instituted as an auxiliary to the Band, and we expect its members to be graduated into our ranks, thus enabling us to start early in the principal object of the Hope Mission Band—to “train the children of the church in missionary intelligence and systematic giving.”

MRS. C. N. PAYNE.

OFFICERS OF THE HOPE MISSION BAND.

President.—Miss Elizabeth C. Wright.
Vice-President.—Miss Mary R. Topping.
Secretary.—Miss Bessie B. Bishop.
Treasurer.—Miss C. Allison MacNair.
Directress.—Miss Mabel Marsh.

HONORARY MEMBERS OF THE HOPE MISSION BAND.

Rev. H. A. Davenport.....	848 Myrtle avenue
Mrs. A. W. Banks.....	1132 Park avenue
Mrs. F. N. Benham.....	298 Linden avenue
Mrs. J. W. Wright	808 Myrtle avenue
Mrs. R. M. Keys.....	271 Laurel avenue
Mrs. Carl Foster	730 Noble avenue
Mrs. W. B. Bishop.....	551 Norman street
Mrs. A. H. Bullard.....	33 Yale street
Mrs. E. P. Bullard.....	152 Park place
Mrs. Payson Bullard	Park avenue
Mrs. W. C. Bowers.....	804 Fairfield avenue
Mrs. M. L. Wheeler.....	390 Park place
Miss Cornelia Wheeler	390 Park place
Mr. E. P. Bullard, Jr.	Park avenue

MEMBERS OF THE HOPE MISSION BAND NOT ON LIST OF COMMUNICANTS.

Girls.

Miss Jeanette Bullard	33 Yale street
Miss Agnes Bishop.....	551 Norman street
Miss Marie Barr	147 Hurd avenue
Miss Bertha Brandes.....	267 Myrtle avenue
Miss Lena Brandes	267 Myrtle avenue
Miss May Canfield	1108 Hancock avenue

Miss Bessie Hair	730 State street
Miss Valeria Hallowell.....	509 Park avenue
Miss Edith Miller.....	298 Gregory street
Miss Essie Minitter	438 Park avenue
Miss Mildred McLeod.....	651 Iranistan avenue
Miss Margaret Russell.....	754 Myrtle avenue
Miss Flora Rowland.....	355 Main street
Miss Dorothy Smith.....	273 West avenue
Miss Ruth Sawyer.....	51 Yale street
Miss Nina Stevens.....	_____
Miss Marion Wright.....	808 Myrtle avenue

MEMBERS OF THE HOPE MISSION BAND NOT ON LIST OF COMMUNICANTS.

Boys.

Master Robert Bishop.....	551 Norman street
Master Clifford Bullard	33 Yale street
Master Paul Brandes.....	267 Myrtle avenue
Master George Hudson.....	527 Myrtle avenue
Master Sidney Hudson.....	527 Myrtle avenue
Master Alfred Sutter.....	422 Lafayette street
Master Francis Rowland.....	355 Main street
Master Winthrop W. Wright.....	808 Myrtle avenue
Master Ario Walker.....	42 Yale street

MEMBERS OF THE CRADLE ROLL OF THE HOPE MISSION BAND NOT ON LIST OF COMMUNICANTS.

Helen R. Bullard	33 Yale street
John P. Bishop	551 Norman street
Charlotte Blight	782 Norman street
Minnie Armstrong	270 Black Rock avenue
Florence G. Corby	190 Beardsley street
Carol Canfield	Hancock avenue
Jeanette Cunningham	Myrtle avenue
David Cunningham	Myrtle avenue
Charles Crouch	527 Warren street
Gladys Converse	2939 Fairfield avenue
Mary Foster	730 Noble avenue
Elsie W. Fish	162 Cottage street
Elizabeth Foster	730 Noble street
Hubbell Fitz Gibbons.....	583 South avenue

Donald M. Fish.....	162	Cottage street
Mildred Hayward	481	South avenue
Ada Hayward	481	South avenue
Dorothy Hayward	207	Laurel avenue
Kenneth Hayward		Brooks street
Lois C. Hodge	1186	Iranistan avenue
Ruth Horton	22	Ashley street
Mabel Eunice Jennings.....	42	Fourth street
Eleanor Jones	1140	Park avenue
Gordon Jones	1140	Park avenue
Kathleen Keys	271	Laurel avenue
Fritz M. Meyer		Myrtle avenue
Paul Meyer		Myrtle avenue
Margaret Milnor	83	Hough avenue
Marion Payne	510	Fairfield avenue
John R. Taylor	30	Hanover street
Jessie C. Williams	90	Beardsley street
Alice Wedge	669	Warren street

RECORD OF THE CHRISTIAN ENDEAVOR SOCIETY.

1887—1903.

PREVIOUS to 1887 there were three attempts made to organize the young people of this church into a weekly prayer-meeting, but every effort proved a failure until January 5, 1887, when the Christian Endeavor Society was organized with 12 members and three committees, the Prayer-meeting, Lookout and Social. One of the charter members is with us to-day. Before the close of the month, the membership had nearly doubled, numbering 22; and in December, 1888, we reported 45 active and 16 associate members. Our membership continued to increase until 1889, when the secretary reports for that month an average attendance of 106.

In 1887 the Bridgeport Union was formed, which our society immediately joined, and seven months later we sent two delegates to the Union convention at Hartford, paying all their expenses.

In October, 1889, a fourth committee was added, called "The Flower and Visiting Committee," and in November a permanent "corresponding secretary" was appointed. At the consecration service of the same month 108 were present or sent remembrances.

In 1888 one of our members was chosen pianist, to fill that office for six months, and at the same time a "Music Committee" was formed, making the fifth committee. In June of this year the society adopted a badge and sent a delegate to Chicago, paying all his expenses. From this year the society seems to have proved its usefulness and strength by adding, as occasion required, to the number of its committees. In 1891 the sixth committee was formed, "The Missionary Committee," which soon became of so much importance that the whole hour of every third Sunday of each month was devoted to the consideration of missions.

In September, 1891, the work of the "Visiting Committee" had increased so much that it was thought advisable to separate from the

"Flower Committee," and so the "Visiting Committee" was formed, making the seventh upon our list.

This has proved to be one of the most important, and through its efforts scores of children have been brought into the Sunday-school and many families placed under the watch and care of the church.

In 1894 the "Good Literature Committee" was organized, the present results of which are seen to-day in the weekly distribution of more than one hundred magazines and papers among the non-churchgoing population of our city.

The experiment was tried of dividing the whole society into committees, but was not a success, and was soon abandoned for the original plan.

During the past sixteen years we have had nineteen different presidents. One of these served us six different terms, and five of these, two terms each.

For some years we carried a large list of associate members, but when our Junior Society was formed, most of these were transferred.

At present we number fifty-four active members and two associate.

MISS EMMA D. KNAPP.

OFFICERS OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

President.—Mr. John Wynkoop.

First Vice-President.—Mr. John Spafford.

Second Vice-President.—Miss Lillian Hoyt.

Corresponding Secretary.—Mr. A. H. Hancock.

Recording Secretary.—Miss Annie P. Fish.

Treasurer.—Mr. A. H. Hancock.

MEMBERS OF THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR NOT ON LIST OF COMMUNICANTS.

Rev. Henry Davenport.....	Westernville, N. Y.
Miss Julia Dean.....	.64 Highland avenue
Mr. C. T. Holm.....	.414 Fairfield avenue
Mrs. C. T. Holm.....	.414 Fairfield avenue
Mr. Walter E. Prout.....	.764 Myrtle avenue
Mr. George L. Sanford.....	.764 Myrtle avenue
Miss Edith Russell754 Myrtle avenue
Mr. C. A. Emery4 Beardsley lane

HISTORY OF THE JUNIOR CHRISTIAN ENDEAVOR SOCIETY OF THE FIRST PRESBYTERIAN CHURCH.

IN the year 1894 the Senior Society of Christian Endeavor wished to form a Junior Society, with the object of training the young people, so that at the age of sixteen they might enter the Senior Society and act on the committees. In the fall of the same year they had their first meeting, with Mrs. John Baptist as their superintendent. The Senior Society furnished the books and pledge-cards. Fifteen names were enrolled. Among their good works was the distribution of clothing to poor families.

In March, 1896, Mrs. A. E. Wedge took charge and brought the membership up to forty. Some of the young ladies from the Senior Society acted as chairmen of the different committees. It was a very successful society for about three years, when Mrs. Wedge was obliged to resign.

It was revived again in February of the present year, with Mrs. Wedge and her four assistants from the Senior Society. The membership now numbers twenty, and the meetings are held every Sabbath afternoon.

MISS L. M. GARRETT.

OFFICERS OF JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR.

Superintendent.—Mrs. A. E. Wedge.

Assistants.—Miss L. May Garrett, Miss Edith W. Campbell, Miss Edna Wynkoop,
Miss Florence Williams.

President.—Master Richard Wynkoop.

Vice-President.—Master John McLeod.

Secretary.—Marie Barr.

Treasurer.—Sara Williams.

MEMBERS OF JUNIOR SOCIETY OF CHRISTIAN ENDEAVOR NOT ON THE LIST OF COMMUNICANTS.

Sara Williams	802 Shelton street
John McLeod	651 Iranistan avenue
Bessie Hair	730 State street

Marie Barr147 Hurd avenue
 Valaria Hallowell509 Park avenue
 Frances Hallowell509 Park avenue
 Fred. Somers269 Laurel avenue
 Richard Wynkoop1274 Park avenue
 Joseph Wynkoop1274 Park avenue
 Sadie Cunningham349 Myrtle avenue
 Ethel Meloney29 West Liberty street
 Kathleen Bronson384 Broad street
 William Little272 Cottage street
 Mildred Pyle593 Warren street
 Anning Pyle593 Warren street
 Edna Wilkinson214 Gilbert street
 Ruth Watts178 Lewis street

THE WOMEN'S SEWING SOCIETY.

THE Sewing Society was organized the winter of 1896 and 1897, by a number of women of the church, in response to the information that owing to lack of employment there was need of help in some homes in the city. Later a constitution was adopted, stating that the name should be The Sewing Society of the First Presbyterian Church of Bridgeport, its object to work for the poor of the church and community and to assist in preparing missionary boxes.

The payment of 5 cents a month, or 60 cents a year, was to constitute any one a member.

The following officers were then unanimously chosen: President, Mrs. Frank R. Garrett; first vice-president, Mrs. E. P. Bullard; second vice-president, Mrs. Lucius H. Mills; secretary and treasurer, Miss Cornelia McMillan.

During the past seven years the society has made and distributed clothing to the children gathered into the Sabbath-school, to aged and invalid members, a few garments to the hospital, and has sent to Indian and colored schools clothes and bedding; sometimes worn clothing, but it was always good, and in every case some or all of the articles were new. The first boxes to be sent away from home were—

To Juneau, Alaska, Indian school, box of clothing.

To Salisbury, N. C., colored school, two boxes of clothing.

To Albuquerque, New Mexico,, Indian school, box of clothing.

To Savannah, Ga., colored school, barrel of clothing.

To Emporia, Kan., to missionary, box of clothing.

To Baskerville, S. C., colored school, barrel of clothing.

To the Miss. Society for Boxes, table linen, bought and made.. \$16.00

To the Miss. Society for Boxes, cash for 1903..... 10.00

For building a manse on the church lot at Moselle, Mo..... 5.00

For a sewing machine for our own society.....	\$25.00
A draft was made by society's vote of.....	10.00
There is now in the bank a deposit of.....	\$36.22
In the treasurer's keeping.....	3.34
	<hr/>
	\$39.56

The meetings have been held weekly with very little interruption. During the summer there was less work done, but more social gatherings—picnics in the city's pleasant parks and short journeys to places of interest. Led by our patient, willing president,, Mrs. Mary A. Camp, for these last two and a half years, the society has had great pleasure in its work, but on the 2d of September she suddenly finished her earthly labor, bowed her head, and left the cares of the society to a mournful band.

MRS. E. M. HAYNES.

MEMBER OF SEWING SOCIETY NOT ON LIST OF COMMUNICANTS.

Mrs. Ritchie1140 Park avenue

OFFICERS OF LADIES' SEWING SOCIETY.

Mrs. Hayes, president, Mrs. Booz, vice-president,
Mrs. Sanford, secretary and treasurer.

ACCOUNT OF THE YOUNG PEOPLE'S MISSIONARY SOCIETY.

ON Friday evening, March 5, 1897, eight young people of our church met to discuss the advisability of starting a missionary society.

It seemed to them that the Ladies' Missionary Society and the Hope Mission Band did not provide for a certain class of young people, both men and women, who ought to be wise along missionary lines. After earnest prayer and discussion, one of the number was appointed to confer with the pastor and report at the next meeting, to be held three days later. At the second meeting a report to the effect that the Session heartily approved the effort paved the way for more decisive action.

A constitution was drafted and officers elected. Briefly stated, the constitution provided that the society should be known as the Young People's Missionary Society; that its object should be to create an earnest Christian interest in missions and missionary work among the young people of the church.

Our first public meeting was held April 15, 1897, at which time twenty-four names were signed to the constitution. Our meetings during the first year were full of interest. The members were very willing to take part, and many excellent articles were written and read.

Our plan from the beginning was to make our monthly meetings not only instructive, but interesting, and to promote the social life of the society in every way possible.

To this end we divided our evening into two parts, taking the first hour for our regular missionary meeting, and following it with a social hour, at which light refreshments were served. We found that by doing so we gained a hold upon the young people that could be obtained in no other way.

Another very potent factor in the early success of our society was the Sewing Circle, formed early in the second year of our existence.

The circle included in its membership any one who was a member of the missionary society. The work undertaken was the tacking of comfortables, which were afterward given to those who were in need of them.

Two meetings during our second year upon subjects not designated in our outline are worthy of mention.

The first came from a meeting of a few members for an evening's study of the life and work of Marcus Whitman, and the result of his work upon this country. The interest awakened resulted in an open meeting. Geographical and historical facts pertaining to the subject were eagerly sought for, the result being that the meeting was not only intensely interesting, but instructive.

The other subject was one that occupied two months, viz., "The Hawaiian Islands," and included a careful study of the customs and religious beliefs of the native people, and the work of the early missionaries there.

This was followed in a later meeting by a more careful study of the life of Titus Coan and his influence in the wonderful revivals of 1835 and 1836.

Another important work was a course of lectures delivered by Mr. Alexander Wheeler. The subjects discussed were: "Adoniram Judson, Pioneer Missionary to Burmah," "Alexander Duff, Educational Worker in India," "Kenneth Mackenzie, Physician in China," and "Alexander MacKay, Civil Engineer in Uganda." Those who heard Mr. Wheeler could not fail to catch the spirit of earnest zeal and consecration which was the keynote of each life touched upon.

In the earlier years of our work our meetings were generally planned and conducted by the president, but later we found that by dividing up the work and the responsibility we not only lightened the leader's burden, but also gained much as individuals. At the present time nearly every member, if called upon, could plan and conduct a good missionary meeting. This has been demonstrated very often in the past two years.

During the six years of its existence the membership has increased to sixty people, and we feel that the Young People's Missionary Society has helped to keep alive and increase an interest in missions among the young men and women of our church.

MRS. A. E. WEDGE.

OFFICERS OF THE YOUNG PEOPLE'S MISSIONARY SOCIETY.

President.—Miss Anna R. Hueston.

Vice-President.—Mr. A. H. Hancock.

Secretary.—Mrs. A. E. Wedge.

Treasurer.—Mr. C. P. Melick.

Pianist.—Miss Edith W. Campbell.

MEMBERS OF THE YOUNG PEOPLE'S MISSIONARY SOCIETY NOT ON LIST OF COMMUNICANTS.

Mr. A. C. Ellwood.....	85 Liberty street
Mr. Walter Prout.....	764 Myrtle avenue
Miss Sophia Kurtz.....	16 Ashley street
Mr. C. J. Haselton.....	607 Clinton avenue

A BRIEF HISTORY OF THE GIRLS' SEWING SCHOOL.

IN 1896 eight girls met with Miss Mae Smith (now Mrs. Buffet), at her home to sew. Most of these were girls from our own Sunday-school. Dues of 5 cents a week were paid, and the money used to purchase material to sew with. Garments were made for many poor children. Mrs. Banks assisted for a time, then Mrs. Fitzgibbons gave much time to the work, and proved a dear friend to the children. In 1900 Miss Anna Zellar had charge of the school, the girls meeting in the church parlor Wednesday afternoon of each week, and sewing for one hour. A Christmas barrel was sent to a colored school in the South.

In 1901 Mrs. F. R. Garrett took the school, having Miss Grace Turner and Miss May Garrett as assistants. The school continued to prosper, a number of garments being made for poor children. Orders were received by the children for aprons, iron holders, comfortables, dust bags and sweeping caps. The school closed in 1903 for the summer, having an average attendance of twenty-five girls, and having a cash balance of \$23.26 in the treasury.

MISS L. M. GARRETT.

CHURCH ENGAGEMENTS.

Divine worship, Sabbath, 10.30 A. M. and 7.30 P. M.

Sabbath school, 12.10.

Junior Endeavor meeting, 3.30.

Senior Endeavor meeting, 6.30.

Hope Mission Band, 3.30 on the second Sabbath of each month.

Infant baptism any Sabbath morning, with due notice.

Communion seasons on the third Sabbaths of January, March, May, July, September and November.

Preparatory service on Wednesday evening preceding Communion.

Services in hospital, with choir, two Sabbath afternoons a year.

Occasional services in Widows' Home.

Children's Day, second Sabbath in June.

Rallying Day, last Sabbath in September.

Church prayer meetings, Wednesdays, at 7.45 P. M.

Session meetings, Friday evening before the third Sabbath of each month.

Woman's missionary meetings, second Friday of each month, at 7.30 P. M.

Young People's Missionary meetings, the third Thursday of each month, at 7.45 P. M.

Ladies' Sewing Society meets weekly on Wednesday afternoons.

Girls' Sewing School, Wednesday afternoon.

Day of prayer for schools and colleges, last Wednesday of January.

Meetings of Sunday-school officers and teachers at call of superintendent.

Annual elections occur in February and March.

Cottage prayer meetings by special arrangement.

Choir rehearsals, Friday evenings in the church.

Collections for the Deacon's Fund are taken at communion seasons.

Collections for church support every Sabbath by envelope or otherwise.

Benevolent contributions are made on the second Sabbath of each month as follows:

January, Bridgeport Hospital; February, Foreign Missions; March, Synodical Aid; April, Optional; May, Church Election; June, Sunday-School Missionary Work; July, Aid for Colleges; August, American Bible Society; September, Ministerial Relief; October, Education; November, Home Missions; December, Freedmen.

The leadership in the praise of the sanctuary has been for many years by a mixed quartet, and editions of the *Laudes Domini* and the *Presbyterian Hymnal*, 1898, are now in use. The present order of morning worship is: Voluntary, invocation, anthem, Scripture, hymn, psalter with doxology, notices, pastoral prayer, anthem, offering, hymn, sermon, hymn, prayer, musical sentence, benediction.

The last statistical report to Presbytery was as follows:

Elders	6
Additions by confession.....	15
Additions by certificate.....	14
Dismissed	4
Changed to reserved list.....	5
Deceased	9
Total communicants	600
Adults baptized	6
Infants baptized	22
Sabbath-school membership	530

Beneficence:

Home Missions	\$725.00
Foreign Missions	379.00
Education	60.00
Sunday-School Work	72.00
Ministerial Relief	67.00
Freedmen	117.00
Synodical Aid	72.00
Aid for Colleges.....	24.00
General Assembly	61.00
Miscellaneous	889.00
	<hr/>
	\$2,466.00
Congregational expenses	7,884.00
	<hr/>
	\$10,350.00

As these pages consist almost entirely of the history of what we have been doing among ourselves during the preceding fifty years, the end of which we are celebrating, it has been deemed appropriate by the members of the Anniversary Committee that some mention should be made of our connection with what is being done outside of our particular denomination, and to what extent we are factors in the work of the various Christian institutions of a charitable or educational character in our city. Our membership is represented officially in fifteen of these organizations. The Young Men's Christian Association, whose present organization is a revival of a previous effort in that direction, owes its new start and present success largely to the wise and unremitting efforts of Dr. Warner, who has been since its rebirth, and still is, its president. Mrs. M. L. Wheeler has been for many years president of the Protestant Widows' Home, and Mrs. Bullard has filled that office in the Young Women's Christian Association since its organization, and the success and wide helpfulness of these two institutions are in the highest degree attributable to their unfailing and well directed efforts.

We offer the appended list of the representatives of our church in institutional work with what seems to us pardonable pride. How many of those on our roll besides those whose names are here given have been and still are contributing money, time and counsel to these organized activities for the carrying on of purely Christian work that looks to the mitigation of physical suffering and need we can only surmise, but we do know of at least thirty-six, many of whom are associated with several of these interests.

REPRESENTATIVES OF THE CHURCH IN INSTITUTIONAL WORK.

Bridgeport Orphan Asylum.—Managers, Mrs. F. W. Read, Mrs. W. M. Terry, Mrs. S. C. Trubee; trustee, D. F. Hollister.

Bridgeport Protestant Widows' Society.—President, Mrs. M. L. Wheeler; trustees, Mrs. F. N. Benham, Mrs. F. W. Read.

Bridgeport Associated Charities.—Mrs. A. G. Taylor, Mrs. W. M. Terry, Mrs. D. H. Warner, Mrs. S. C. Trubee, Mrs. W. H. Love.

Ladies' Charitable Society.—Mrs. H. F. Greenman.

Young Men's Christian Association.—President, Dr. I. D. Warner; directors, F. W. Read, L. H. Mills; committee, D. H. Warner, A. H. Hancock, Thomas Fish, Harold Fish, W. E. Davenport, S. W. Davis.

Ladies' Auxiliary.—Directors, Mrs. D. H. Warner, Mrs. H. F. Greenman, Mrs. F. W. Read, Mrs. F. W. Marsh, Mrs. A. H. Bullard

Young Women's Christian Association.—President, Mrs. E. P. Bullard; first vice-president, Mrs. F. W. Marsh; third vice-president, Mrs. J. H. Randall; secretary, Miss N. E. Beach; managers, Mrs. H. F. Greenman, Mrs. F. W. Marsh, Mrs. D. H. Warner, Mrs. C. E. Williams, Mrs. F. R. Garrett, Mrs. C. N. Payne; matron, Miss J. A. Byram.

Bridgeport Hospital.—Director, Dr. I. D. Warner; visiting surgeons, J. W. Wright, M.D.; J. R. Topping, M.D. Woman's Staff for Children's Ward—Mrs. N. W. Bishop, Mrs. D. H. Warner, Mrs. H. F. Greenman, Mrs. W. M. Terry, Mrs. S. C. Trubee.

Union Chinese School.—Superintendent, Miss S. A. Symington; teachers, Mrs. D. C. French, Mrs. H. Sanford.

Bridgeport Boys' Club.—Vice-President, D. F. Hollister; director, F. W. Read.

Bridgeport Christian Endeavor Union.—C. P. Melick.

Connecticut Christian Endeavor Union.—Vice-president, Rev. H. A. Davenport.

Bridgeport Free Kindergarten.—Directors, Mrs. H. F. Greenman, Mrs. D. H. Warner.

Connecticut Temperance Union.—Vice-president, Rev. H. A. Davenport.

Members Singing in Other Churches.—Miss E. E. Selbie, Mrs. W. H. Love, Miss E. M. Kimber, Mr. J. A. Kimber, Mr. T. S. Black, Mr. A. E. Hayward, Miss M. C. Carstesen; organists, Miss E. M. Pigg, Mr. E. S. Marsh, Mr. W. E. Davenport.

Fresh-Air Association.—Annie P. Fish, Mrs. Dever H. Warner, Mrs. N. W. Bishop.

Women's Christian Temperance Union.—Mrs. A. G. Taylor.

KEY TO ROLL OF COMMUNICANTS.

Figures preceding name indicate date of admission to membership.

Letters preceding name indicate mode of admission to membership.

"L"—by letter.

"C"—on confession.

"B"—by baptism.

Numerals in parentheses following name indicate number of children in family who are not members.

Cross (x) following name indicates shut-ins.

Small letters following name indicate membership in organizations of church:

"S"—Sabbath-school.

"SH"—Home Department.

"M"—Woman's Missionary Society.

"B"—Home Mission Band.

"Y"—Young People's Missionary Society.

"E"—Society of Christian Endeavor.

"JE"—Junior Endeavor.

"N"—Ladies' Sewing Circle.

"CN"—Children's Sewing Society.

ROLL OF COMMUNICANTS.

1896. l, Abel, Mrs. Clara L. (2), 88 Adams St
 1890. c, Adair, Miss Anna G., 279 Broad St
 1895. l, Adams, Frederic J., M.D., 325 Fairfield Ave
 1902. l, Aitken, Miss Robena M., sh, 888 Broad St
 1893. l, Allen, Miss M. Adelaide, sh, 15 Wood Ave
 1894. l, Anderson, Miss Flora R., s y e, 290 Prospect St
 1889. l, Andrews, Mrs. Harriet, s m n, 478 Norman St
 1888. c, Annan, Mrs. Emma S., Providence, R. I.
 1903. l, Armstrong, John (3), 1291 Iranistan Ave
 1903. l, Mrs. Hattie I., 1291 Iranistan Ave
 1899. l, Arnold, Miss Louise H., s, 782 Norman St

 1901. l, Baker, Mrs. Flora J., 525 Fairfield Ave
 1896. l, Baldwin, Miss Ella L., m, 134 Washington Ave
 1876. b, Ball, Mrs. Louise J., X, 1169 Iranistan Ave
 1883. c, Miss Carrie G., s m, 1169 Iranistan Ave
 1896. l, Bangs, Walter M., s (2), 148 Laurel Ave
 1896. l, Mrs. Martha B., sh m, 148 Laurel Ave
 1885. b, Banks, Arthur W., s, 1132 Park Ave
 1885. c, Mrs. Mary A., s m n, 1132 Park Ave
 1896. c, Lester T., s e, Northfield, Minn.
 1902. c, Banks, Herbert C., s, 478 Norman St
 1887. b, Baptist, John Elder, s y e (1), 304 Beechwood Ave
 1883. c, Mrs. May T., s m y, 304 Beechwood Ave
 1876. l, Barnum, Miss Lida A., Stepney
 1854. l, Barr, Mrs. Jane, X, 681 Park Ave
 1881. c, Barr, George R. (2), s, 147 Hurd Ave
 1891. c, Bartram, Mrs. Grace C., s y, 313 Laurel Ave
 1888. c, Bassett, Mrs. Ida M. (2), Danbury
 1899. l, Bassette, Miss Norma R., s y e, 308 Catherine St
 1899. b, Miss May E., s e, 308 Catherine St
 1897. b, Baulieu, Forest A., New York
 1892. l, Mrs. Edith E. (2), New York
 1869. c, Benham, Mrs. Annie D., m, 298 Linden Ave
 1897. l, Berry, Henry K., 234 Laurel Ave
 1897. l, Mrs. Harriet D., 234 Laurel Ave
 1896. c, Berwick, Miss Belle, 335 Warren St
 1892. c, Bigelow, Mrs. Annie E., 390 Broad St
 1900. l, Bigley, Howard S., y, Central Ave

1889. c, Bishop, Nathaniel W. (3), 301 Park Place
 1883. c, Mrs. Annie L., m, 301 Park Place
 1883. l, Bishop, Mrs. Kate, Waterbury
 1890. b, Bishop, William B. (3), 551 Norman St
 1885. c, Mrs. Bessie B., s m y, 551 Norman St
 1902. c, Miss Bessie B., s b je, 551 Norman St
 1888. b, Bishop, Miss Cora M., s m, 849 Myrtle Ave
 1897. b, Miss Mabel, s, Wellesley, Mass.
 1882. c, Bissell, George S., 114 Sherwood Ave
 1879. c, Mrs. Julia M., m, 114 Sherwood Ave
 1891. c, Miss Ida E., s, 114 Sherwood Ave
 1893. c, Bitzer, Mrs. Barbara (2), 116 Hamilton St
 1889. c, Bixby, Mrs. Sarah J. (4), Fairfield Woods
 1890. l, Black, Thomas S., New York City
 1885. l, Blight, Mrs. S. Elizabeth, sh m, 271 Laurel Ave
 1890. c, Miss Kathleen B., s m, 271 Laurel Ave
 1899. l, Blight, Mrs. Annie G. (1), 782 Norman St
 1902. b, Blush, Miss Frances G., s y e, 199 Seeley St
 1894. l, Booz, Mrs. Charlotte S., s m n, 217 West Ave
 1900. b, Bouton, Mrs. Etta J., 376 Atlantic St
 1890. c, Bowden, Mrs. May A. (1), 271 Broad St
 1883. l, Bowers, Mrs. Katherine S., s m, 804 Fairfield Ave
 1900. c, Miss May D., s b, 804 Fairfield Ave
 1900. c, Miss Katrina S., s b, Washington, D. C.
 1885. b, Brainard, Mrs. Helen (3), sh m, Palisade Ave
 1876. c, Breen, Mrs. Eliza F., X, 238 Wood Ave
 1886. c, Miss Mary, 238 Wood Ave
 1899. l, Breyer, Edward E., 84 Randall Ave
 1899. l, Mrs. Anna M., 84 Randall Ave
 1899. l, Charles C., s y, 84 Randall Ave
 1899. l, Fred. S., s, 84 Randall Ave
 1901. c, Miss Emma E. (1), 84 Randall Ave
 1895. b, Brokaw, Mrs. Jessie B., New York City
 1890. c, Bronson, Mrs. Emma, s, 169 Laurel Ave
 1899. c, Brown, Richard, Hollister Heights
 1899. c, Mrs. Sarah, Hollister Heights
 1902. l, Brown, Clarence H. (1), 784 Main St
 1902. l, Mrs. Mary H., 784 Main St
 1886. l, Bryan, George H., 16 Seeley St
 1886. l, Mrs. Sarah W., 16 Seeley St
 1882. c, Buddington, Mrs. Ada L., 244 Seaview Ave
 1878. l, Bulkley, Miss Hattie D., 304 South Ave
 1882. b, Miss Lizzie A., 304 South Ave

1887. l, Bullard, Edward P., Elder, s, 152 Park Place
 1887. l, Mrs. Alice M., m, 152 Park Place
 1896. c, Harold C., s (2), 152 Park Place
 1887. l, Bullard, Edward P., Jr., 320 Park Ave
 1888. b, Mrs. Mamie E., m, 320 Park Ave
 1890. c, Bullard, Stanley H., New York City
 1887. l, Bullard, Augustus H. (3), 33 Yale St
 1885. b, Mrs. Florence A., s m, 33 Yale St
 1889. c, Burnell, Mrs. Mary L. (1), Boston, Mass.
 1903. l, Byram, Miss Julia A., m, 629 State St

1892. l, Campbell, Edwin (1), 231 Linwood Ave
 1892. l, Mrs. Martha J., s m, 231 Linwood Ave
 1897. c, Miss Edith W., s y e, 231 Linwood Ave
 1901. c, Canfield, Ward B. (5), 1108 Hancock Ave
 1901. c, Mrs. Margaret F., 1108 Hancock Ave
 1895. b, Capron, John H., 737 Broad St
 1878. c, Mrs. Josephine, 737 Broad St
 1890. c, Capron, Isaac B. (2), 120 Clinton Ave
 1890. c, Carmichael, Miss Emma M., 746 Kossuth St
 1890. b, Miss Ethel M., Detroit, Mich.
 1890. c, Miss Evelyn H., New York City
 1901. c, Carson, Miss A. A. Ida, b, Stratford
 1888. c, Carstesen, Mrs. Louise, sh m, 64 James St
 1895. c, Miss Matilda C., s, 64 James St
 1900. c, Miss Louisa M., s, 64 James St
 1901. c, Cate, Sherman T., 516 Colorado Ave
 1881. l, Mrs. Carrie M., m, 516 Colorado Ave
 1900. Miss Grace E., 516 Colorado Ave
 1900. b, Miss Florence A., 516 Colorado Ave
 1896. b, Russell D., 516 Colorado Ave
 1900. l, Chapin, Murray H., s, 1465 Fairfield Ave
 1900. l, Mrs. Lucy K. (2), 1465 Fairfield Ave
 1888. c, Chase, Miss Clara J., Schenectady, N. Y.
 1882. l, Chowenhill, Mrs. Anna M., 225 Prospect St
 1891. c, Christie, Edward R. (1), New York City
 1889. c, Christie, Mrs. Edna M., 59 Buckingham Ave
 1897. c, Clairmont, Charles L., s, 1028 Maplewood Ave
 1894. l, Mrs. Christine, s, 1028 Maplewood Ave
 1900. c, Leon C., s, 1028 Maplewood Ave
 1895. b, Coffin, Mrs. Josephine M. (4), 363 John St

1885. b, Coggswell, Miss Frances B., s m, 347 Norman St
 1882. b, Coley, Mrs. Ella J. (1), sh, 114 Cottage St
 1886. c, Collette, Miss Martha, 1019 Kossuth St
 1890. c, Comstock, Albert P. (2), 97 Black Rock Ave
 1897. l, Conner, Mrs. Henrietta K., 149 Norman St
 1898. c, Corby, Herbert E., s, Lancaster, N. Y.
 1890. l, Mrs. Lizzie (2), Lancaster, N. Y.
 1903. c, Corby, Miss Florence D., s, Brockton, Mass.
 1896. l, Corsa, Mrs. Lucretia T., sh, Widows' Home
 1901. c, Court, Leonard T., s, 628 Warren St
 1901. l, Mrs. Sarah J., s, 628 Warren St
 1896. l, Crossley, Fred. W., sh (3), Manitoba
 1896. l, Mrs. Hattie L., sh, Manitoba
 1894. b, Crouch, Charles C. (2), 527 Warren St
 1902. c, Mrs. Catherine A., sh, 527 Warren St

1878. l, Davenport, Mrs. Lizzie M., s m y, 848 Myrtle Ave
 1890. c, William E., s y e, 848 Myrtle Ave
 1890. c, Miss May O., s m e, Kingston, N. H.
 1903. c, Davis, Samuel W., s, 30 Prospect St
 1888. l, Deacon, Edward, 207 Grove St
 1888. l, Mrs. Eliza, s m n, 207 Grove St
 1901. b, Meres S., s, 207 Grove St
 1880. c, Demarest, David, Lynn, Mass.
 1876. c, Donning, Mrs. Elizabeth, 181 Hanover St
 1885. c, Miss Jennie E., X, 181 Hanover St
 1901. l, Dobson, Mrs. M. Emma (1), 385 Main St
 1899. l, Donald, George, 775 Central Ave
 1899. l, Mrs. Christina, 775 Central Ave
 1900. b, Doolittle, J. William, 289 State St
 1877. l, DuMond, Mrs. Margaret A., sh, X, Wallingford
 1890. c, Miss Julia A., Rockville
 1885. c, Dunlap, John J., 535 Colorado Ave
 1880. l, Mrs. Eliza, sh m, 535 Colorado Ave
 1881. b, Dunlap, Robert C. (1), Southport
 1880. b, Mrs. Carrie L., Southport

1888. l, Elliott, Mrs. Anna, Schenectady, N. Y.
 1902. c, Emery, Charles A., s, 4 Beardsley Lane
 1902. l, Mrs. Bertha V., y, 4 Beardsley Lane
 1900. c, George H., s e (2), 4 Beardsley Lane

1886. c, England, Thomas W., 158 Pembroke St
1889. b, Evers, Mrs. Maggie G. (1), 122 Pembroke St

1903. 1, Farjullah, Raef E., s e, 795 State St
1895. c, Fenton, Mrs. Ella C., 742 Main St
1885. c, Ferrett, Mrs. Mary J. S. (3), 34 Huron St
1894. c, Field, Mrs. Gwendolyn, 190 Beardsley St
1898. b, Finch, John S. (2), 66 William St
1895. 1, Fish, Benjamin, 113 Cottage St
1895. 1, Mrs. Mary, 113 Cottage St
1890. b, Harold, 113 Cottage St
1895. b, Miss Annie P., s y e, 113 Cottage St
1890. b, Fish, Thomas (2), 167 Cottage St
1886. b, Mrs. Minnie C., sh m, 167 Cottage St
1889. 1, Fisher, Henry, X, 434 Lafayette St
1889. 1, Mrs. Julia A., s m n, 434 Lafayette St
1892. b, Fisher, Mrs. Ella A. (1), Buffalo, N. Y.
1890. c, Fitzgibbon, Mrs. Alice G. (1), m, 583 South Ave
1888. b, Ford, Mrs. Ida C., 527 State St
1902. b, Fordham, Charles A. (1), 227 Lewis St
1902. 1, Mrs. Carrie S., s n, 227 Lewis St
1890. c, Foster, William H. (3), 816 Norman St
1891. c, Mrs. Mary S., 816 Norman St
1899. 1, Foster, Carl (3), 2351 North Ave
1899. 1, Mrs. Delia J., sh m n, 2351 North Ave
1890. b, Fowler, Oliver S. (2), 653 Lafayette St
1890. b, Mrs. Fanny H., 653 Lafayette St
1895. 1, French, David C., s, 186 West Liberty St
1895. b, Mrs. Jennie M., s y n, 186 West Liberty St
1901. c, George, s, 186 West Liberty St
1895. 1, French, Mrs. Grace W., 417 Wood Ave
1875. 1, Fry, Miss Fanny, s m n, 447 West Ave

1899. c, Garrett, Mrs. Lillie, s m n cn (1), 8 Elmwood Ave
1899. c, Miss L. May, s y e n, 8 Elmwood Ave
1896. b, Gilbert, Mrs. Louisa T., sh X, Widows' Home
1885. c, Giles, Asa L., 281 Myrtle Ave
1886. c, Gilpin, Miss Isabella, X, 23 Lee Ave
1894. b, Gladwin, Mrs. Dora A., Syracuse, N. Y.
1901. c, Goldsmith, Earl R., s, 15 Seeley St

1893. b, Green, Miss Florence E, s, 641 Iranistan Ave
 1903. b, Green, Mrs. M. Eva, 304 Myrtle Ave
 1877. l, Greenman, Harry F., 286 Park Place
 1877. l, Mrs. Lillian C., m, 286 Park Place
 1900. c, H. Merton, s, 286 Park Place
 1900. c, Gregory, Mrs. Susan A., s, 190 Cottage St
 1899. l, Guernsey, Miss Alice M., 718 Lafayette St

 1896. l, Hair, Mrs. Hattie W., s m y n, 730 State St
 1897. b, Miss Jennie E., s b, X (1), 730 State St
 1890. l, Hall, Mrs. Mary, 333 Park Ave
 1891. b, Miss Agnes, s, 333 Park Ave
 1900. l, Hancock, Alvin H., s y e, 905 Lafayette St
 1901. b, Hansen, George C., s, 129 Main St
 1899. l, Harrison, Miss Jennie B., s y, 355 Noble Ave
 1900. c, Haslett, Charles E., Seneca, N. Y.
 1864. c, Hawley, Miss Mary S., m y n, Hartford
 1881. l, Hayes, Mrs. Mahala, s m n, 478 Norman St
 1897. l, Haynes, Mrs. Eliza M., sh m n, 35 Sherwood Ave
 1878. l, Hayward, Henry, 742 Myrtle Ave
 1882. c, Miss Annabella, y e, 742 Myrtle Ave
 1890. c, Miss Sarah M., s y e, 742 Myrtle Ave
 1893. c, Miss Ada C., s y e, 742 Myrtle Ave
 1890. c, Hayward, George H. A., s, 481 South Ave
 1897. c, Mrs. Ida M. (3), 481 South Ave
 1893. c, Hayward, Arthur E. (1), 65 Vernon St
 1903. c, Hayward, Archibald A., s, 207 Laurel Ave
 1903. c, Mrs. Catherine J. (1), s, 207 Laurel Ave
 1890. l, Hine, Mrs. Louise S., Milford
 1899. l, Hodge, Willard B., s (1), 1186 Iranistan Ave
 1899. l, Mrs. Jennie D., sh m, 1186 Iranistan Ave
 1894. l, Hoffman, Miss Kate, s, 327 State St
 1854. l, Hollister, David F., Elder, s, 276 West Ave
 1879. c, Holmes, Arthur A., M.D., s, 105 Fairview Ave
 1879. b, Mrs. Myra N., 105 Fairview Ave
 1882. c, Miss Ina Z., X, 105 Fairview Ave
 1900. c, Miss Florence A., s, 105 Fairview Ave
 1888. c, Hopkins, Mrs. Mamie R. (1), 55 Fremont St
 1885. b, Horton, Mrs. Fanny F. (1), sh, 22 Ashley St
 1873. l, House, Mrs. Catherine H., sh, St. Augustine, Fla.
 1882. c, William P., St. Augustine, Fla.

1886. l, Hoyt, Mrs. Hannah M., sh e, 1224 Iranistan Ave
 1891. c, Miss Lillian M., sh b e X, 1224 Iranistan Ave
 1878. l, Hubbell, George M., X, 583 South Ave
 1896. c, Hudson, G. Waldo, s y, 15 Wood Ave
 1897. l, Hueston, Miss Jessie E., Brooklyn, N. Y.
 1900. l, Miss Anna R., s y e, 30 Hanover St
 1902. c, Humphries, Miss Hannah, s e, 169 Park Place
 1899. l, Hutchinson, George H., s y e, 875 Broad St

1890. b, Ingersoll, Ernest F. (1), Wilson St
 1900. c, Mrs. Annie V., Wilson St
 1894. b, Ingersoll, Miss Lillian C., 279 Broad St

1902. l, Jacobus, Martin C. (1), 362 Warren St
 1890. c, Jarvis, John W., sh, 360 Olive St
 1892. c, Mrs. Hannah D., sh, 360 Olive St
 1891. l, Jennings, Robert H. (2), Stratford
 1890. l, Mrs. Maria, s, Stratford
 1885. c, Jones, Samuel C. (1), 173 West Liberty St
 1885. l, Mrs. Mary S., sh m n, 173 West Liberty St
 1896. l, Jones, Charles G. (2), 1140 Park Ave
 1896. l, Mrs. Elizabeth D., 1140 Park Ave
 1900. c, Jones, Mrs. Imogene L., Stratfield
 1901. b, Jones, Albert H., 84 Maple St
 1888. b, Joralemon, Cornelius (1), 164 Adams St
 1881. b, Mrs. Mary E., sh m, 164 Adams St

1902. c, Keach, Mrs. Clara E. (1), s, Stratford
 1896. c, Keller, Mrs. Emma H. (1), 120 Madison Ave
 1900. l, Kelsey, Mrs. Rebecca, 40 Hazelwood Ave
 1903. c, Kelt, Miss Frances E., s y, 331 Beechwood Ave
 1895. b, Keough, Miss Alice B., s y., 833 State St
 1901. b, S. Mulford, s, 833 State St
 1888. c, Kerr, Thomas, 172 Cottage St
 1881. l, Mrs. Mary E., m, 172 Cottage St
 1883. c, Miss M. Agnes, s m, 172 Cottage St
 1883. b, Miss Ella E., s m, 172 Cottage St
 1882. b, Kerr, Malcolm T., Elder, s y, 213 State St
 1887. b, Mrs. Minnie L., s, 213 State St

1885. l, Keys, R. Melvil, Elder, s, 271 Laurel Ave
 1885. c, Mrs. Nellie W., m n (1), 271 Laurel Ave
 1902. l, Kimber, Miss H. M. L., 2534 North Ave
 1901. l, John A., Westport
 1900. c, Miss A. Maude, s, 2534 North Ave
 1901. l, Miss Ethel M., s, 2534 North Ave
 1884. l, Knapp, Charles J., 1234 Iranistan Ave
 1887. l, Mrs. Sallie R., m, 1234 Iranistan Ave
 1884. l, Miss Cornelia A., m, 1234 Iranistan Ave
 1884. l, Miss Jane S., 1234 Iranistan Ave
 1885. l, Knapp, Miss Emma D., s m n, 474 State St
 1885. l, Knapp, Edwin H., sh, Holland Heights
 1882. c, Knapp, Mrs. Pamela H. (4), Easton

1882. b, Lacy, Miss Susie W., s m n, 964 Park Ave
 1901. b, Laidlaw, Mrs. Isabella, 312 Myrtle Ave
 1894. b, David, Denver, Col.
 1895. b, Miss Mary R., s, 312 Myrtle Ave
 1882. c, Learn, Mrs. Frances E., 927 State St
 1897. l, Lee, George, sh, 401 Broad St
 1897. l, Mrs. Mary F., sh X, 401 Broad St
 1888. c, Lockhart, Mrs. Martha, Cambridge, Mass.
 1881. b, Logan, Mrs. Helen (1), 669 Warren St
 1886. b, Love, Mrs. Eva F., 279 Broad St
 1901. c, Lynge, Miss Hattie, s, 291 State St

1897. l, MacKenzie, Mrs. Rose, s n, 1060 State St
 1902. b, Mackney, Miss Lizzie, s b je, 1169 Iranistan Ave
 1880. b, MacNair, Miss Annie G., s m, 1190 Iranistan Ave
 1901. b, Miss C. Allison, s b je, 1190 Iranistan Ave
 1866. c, Magee, William, 39 West Liberty St
 1863. l, Mrs. Elizabeth, X, 39 West Liberty St
 1891. l, Mallette, Robert C., s m y e, 974 Iranistan Ave
 1885. l, Mrs. Ella, s y e, 974 Iranistan Ave
 1890. b, Mann, Mrs. Carrie I., Centreville
 1869. c, Marsh, Francis W., s y, 852 Park Ave
 1865. c, Mrs. Emma C., s m y, 852 Park Ave
 1893. c, Miss Violet S., s e, Springfield, Mass.
 1900. c, Clifford W., s, Springfield, Mass.
 1898. c, Miss Mabel R., s b y e, 852 Park Ave

1888. c, Marsh, Egbert S., s, 1259 Park Ave
 1902. l, Mrs. Charlotte S., s, 1259 Park Ave
 1892. l, Marsh, Mrs. Martha E., 652 Broad St
 1882. l, Marshall, Mrs. Elizabeth, 154 Prospect St
 1881. l, Matthews, Mrs. Maggie, Lakeport, Can.
 1901. c, May, Mrs. Isabella A., sh (1), 816 William St
 1902. l, McCoid, Thomas B., s (2), 169 Herbert St
 1902. l, Mrs. Jennie, 169 Herbert St
 1871. c, McCourt, Mrs. Jane, Widows' Home
 1895. c, McDonald, Miss Sarah J., s, 67 Clinton Ave
 1887. l, McDowell, Miss Jane, s m, 501 Fairfield Ave
 1897. l, McFarquhar, John, s, 243 Atlantic St
 1895. l, Mrs. Jane A. (3), 243 Atlantic St
 1900. c, McFarquhar, Mrs. Alice A., Stratford
 1900. l, McKenzie, Miss Margaret K., Jersey City, N. J.
 1887. l, McLeod, John D., s (3), 651 Iranistan Ave
 1885. c, Mrs. Mary L., s n, 651 Iranistan Ave
 1888. c, McLeod, Mrs. Dora (1), 2141 North Ave
 1871. l, McLevy, George, 186 Sherwood Ave
 1871. l, Mrs. Mary A., X, 186 Sherwood Ave
 1877. c, McMillan, Miss Cornelia, sh m, 33 Courtland St
 1877. c, Miss Harriet J., m, 33 Courtland St
 1893. b, Melick, Christopher P., s y e, 246 Coleman St
 1892. l, Mrs. Ida, s y, 246 Coleman St
 1891. b, Meloney, Mrs. Isabel F., s m, 29 West Liberty St
 1902. b, Meyer, Mrs. Annie E. P. (2), 647 Myrtle Ave
 1887. l, Middlebrook, Mrs. Nellie E., Williamsbridge, N. Y.
 1895. c, Miller, Samuel, s (3), 680 Williams St
 1895. c, Mrs. M. C. Marie, m, 680 Williams St
 1900. c, Miller, H. Robert, s, 298 Gregory St
 1900. c, William J., s, 298 Gregory St
 1902. c, Miss Nellie, b cn, 298 Gregory St
 1901. l, Miller, Mrs. Annie M., sh e, Delta, Pa.
 1901. l, Herbert A., Arizona
 1894. b, Miller, Mrs. Luella F. (1), sh, Salisbury Center, N. Y.
 1890. b, Mills, Lucius H., s, 1267 Fairfield Ave
 1893. c, Mrs. Jennie E., n, 1267 Fairfield Ave
 1890. l, Miss Maggie C., m n, 1267 Fairfield Ave
 1897. b, Miss Ida A., s, 1267 Fairfield Ave
 1896. l, Milnor, Elias H. (1), 529 Norman St
 1896. l, Mrs. Carrie A., m, 529 Norman St
 1899. c, Mitchell, Mrs. Carrie (2), s, 393 South Ave
 1903. c, Monroe, Mrs. Elizabeth C. (1), 453 Wordin Ave

1890. c, Moore, Edwin A., 40 Elmwood Ave
 1879. c, Morris, Miss Ella F., sh e, X, 115 Gilbert St
 1903. c, Mott, Miss Ethel S., s, 116 Black Rock Ave
 1903. c, Gilbert H. L., s, 116 Black Rock Ave
 1891. c, Murnan, Mrs. Annie, Brooklyn, N. Y.
 1901. l, Murphy, William J., 146 Gem Ave
 1901. l, Mrs. Rebecca J., 146 Gem Ave

1888. c, Newman, Mrs. Emma J. (2), 825 Laurel Ave
 1887. c, North, Henry, 667 Fairfield Ave
 1878. c, Mrs. Elizabeth, 667 Fairfield Ave
 1901. l, Nunnold, Mrs. G. Adele, s m, 44 Courtland St

1888. l, O'Brien, Jotham, 2141 North Ave
 1882. b, O'Connor, David B., 374 Atlantic St
 1903. l, Olmstead, Allen I., s y e, 15 Wood Ave
 1901. c, Orr, Miss Frances, s, Holland Heights
 1901. c, Miss Mary, s, Holland Heights
 1901. l, Osbaldiston, Mrs. Ellen, s n, 199 Warren St
 1885. b, Osborne, Mrs. Edna L. (3), 447 Laurel Ave
 1899. l, Osborne, Miss Clara A., s m, 849 Myrtle Ave
 1894. c, Overton, Everett T., 602 Brooks St
 1864. c, Oviatt, John W., New Haven
 1881. c, Miss Lottie A., s m, New Haven
 1882. c, Russell A., New Haven

1893. l, Palmer, Mrs. Charlotte, 120 Berkshire Ave
 1900. c, Palmer, Miss Eliza A., s, 376 Atlantic St
 1888. c, Paulson, Miss H. Christiana, s m e, 65 Vernon St
 1890. l, Payne, Clarence N., M.D. (1), 510 Fairfield Ave
 1890. l, Mrs. Jeannie McL., s m, 510 Fairfield Ave
 1900. l, Pegley, H. Torrance, Fort Meyer, Va.
 1882. c, Phillips, Miss Eugenie K., s y e, 974 Iranistan Ave
 1885. b, Miss F. Lelia, s y, 974 Iranistan Ave
 1883. l, Pigg, Mrs. Fanny, s m, 435 Warren St
 1885. c, Miss Hattie E., s y e, 435 Warren St
 1891. c, Horace W., 435 Warren St
 1893. c, Miss Ethel M., s y, 435 Warren St
 1884. l, Pinkerman, Mrs. Abby S., sh, New York
 1890. b, Pinney, Leroy E., 167 Ash St

1882. c, Pinney, Mrs. Emma K., sh, 167 Ash St
 1880. l, Pitt, Mrs. Georgiana, 636 Main St
 1894. b, Porter, Mrs. Anna L., 594 Warren St
 1900. b, Porter, Harry F., Ithaca, N. Y.
 1893. c, Prout, Mrs. Ella J. (1), Holland Heights
 1899. l, Prout, Arthur L. (2), 209 Black Rock Ave
 1899. c, Mrs. Kittie M., 209 Black Rock Ave

1894. c, Quittmeyer, Ernest M., M.A., 1323 Seaview Ave

1888. b, Randall, John H., 30 Hanover St
 1882. l, Mrs. Mary G., s m y n, 30 Hanover St
 1888. b, Henry G., New York City
 1887. l, Randall, William F. (3), Trumbull
 1887. l, Mrs. Sarah, Trumbull
 1878. b, Read, Fred. W., s (1), 276 West Ave
 1869. c, Mrs. Hattie L., m, 276 West Ave
 1894. c, Harry H., s, New Haven
 1897. c, Robert W., s, Steelton, Pa.
 1900. c, Miss Minnie E., s b, Wellesley, Mass.
 1900. c, Miss Ada L., s b, Wellesley, Mass.
 1903. b, Rehwinkle, Miss Elsie E. M., 647 Myrtle Ave
 1878. l, Rew, Mrs. Caroline S., s m n, Stratford
 1897. b, Richmond, Mrs. Jennie E., Roxbury, Mass.
 1895. c, Riordan, Mrs. Lizzie, 756 Kossuth St
 1879. c, Ritchie, Miss L. Isabella, s m y, 1140 Park Ave
 1885. b, Miss Minnie L., s y, 1140 Park Ave
 1891. c, Robinson, Richard (2), 23 Lee Ave
 1886. c, Mrs. Mary C., 23 Lee Ave
 1878. b, Rockwell, Mrs. Parthenia B., Cambridge, Mass.
 1881. b, Miss Grace E., Cambridge, Mass.
 1895. c, Root, Benjamin (1), 121 High St
 1895. c, Mrs. Vinna H., 121 High St
 1882. c, Roraback, Mrs. Maggie R., s y (1), 824 State St
 1901. c, Rouland, Mrs. Marie (2), s, 355 Main St
 1889. l, Rowe, Mrs. Ella, Lynn, Mass.
 1894. c, Rowe, James (1), 1284 Park Ave
 1894. l, Mrs. Cora E., 1284 Park Ave
 1887. c, Rubey, Mrs. Annie M., s e m, 401 Broad St
 1882. l, Rugg, Mrs. Finette G., 718 Lafayette St
 1890. c, Ryder, Miss M. Clara, 385 Main St

1900. c, Sandys Mrs. Euphemia, sh (1), 68 Pequonnock St
 1900. c, Miss Eva M., s, 68 Pequonnock St
 1900. l, Sanford, Mrs. Martha E., s m n, 15 Seeley St
 1893. c, Sawyer, Mrs. Mary A., 982 Pembroke St
 1890. c, Scott, Miss Jane T., 51 Lee Ave
 1887. l, Sears, Miss Margaret E., m, Lakewood, N. J.
 1888. b, Secor, Mrs. Anna H., 628 South Ave
 1898. l, Selbie, Miss Edith E., 430 State St
 1903. l, Shafer, Miss Elizabeth N., s, 364 Stratford Ave
 1896. c, Sharpe, Mrs. Margaret F. (1), 258 Broad St
 1887. l, Shepard, Mrs. Isabella, 56 West Ave
 1903. l, Sherrard, Miss Charlotte M., s, 243 William St
 1903. l, Miss Clara B., s, 243 William St
 1899. l, Shields, J. Van Allen, London, Eng.
 1893. b, Mrs. E. Roselle, London, Eng.
 1895. b, Shores, Nordell M. (2), 1130 Howard Ave
 1893. b, Mrs. Florence I., 1130 Howard Ave
 1903. l, Sing, One, 1206 Stratford Ave
 1892. l, Sirett, Mrs. Sarah M., 623 Broad St
 1893. l, Sirett, Robert H., 351 South Ave
 1895. l, Mrs. Ella K., 351 South Ave
 1890. b, Smith, Miss Mary E., 198 South Ave
 1894. l, Smith, William (2), 611 South Ave
 1894. l, Mrs. Margaret H., 611 South Ave
 1900. l, Smith, Mrs. Margaret, X, 219 West Ave
 1901. b, Smith, Miss Annie E., s, 429 Wordin Ave
 1902. b, Smith, Miss Lena F., s, 334 Norman St
 1887. b, Solomon, Mrs. Ella D., 872 Main St
 1902. b, Somers, Mrs. Ella V., s (2), 190 Grove St
 1894. l, Somerset, Miss Margaret F., 771 Myrtle Ave
 1903. l, Spafford, John A., s y e, 974 Iranistan Ave
 1885. b, Mrs. N. Edith, y e, 974 Iranistan Ave
 1882. l, Stanton, Mrs. Mary M., 313 Laurel Ave
 1888. c, Edward C., s e, 313 Laurel Ave
 1888. c, Miss Gertrude L., s y, 313 Laurel Ave
 1890. l, Stanton, William F., 1036 State St
 1891. c, Mrs. Ada L. (1), 1036 State St
 1890. b, Stanton, J. Frank, 1032 State St
 1876. c, Stevenson, Mrs. Nancy F., 325 Norman St
 1892. l, Stilsing, Henry (1), 67 Cedar St
 1888. b, Mrs. Ella A., 67 Cedar St
 1897. c, Stiltz, Charles E., 48 Maiden Lane
 1897. c, St. John, Mrs. Ruby M., Stratford

1900. 1, Stockwell, William H., sh y, 767 Main St
 1900. 1, Mrs. Agnes B., sh m (1), 767 Main St
 1886. 1, Storey, Mrs. Jessie, Lawrence, Mass.
 1893. b, Sutherland, Miss Elizabeth, s, 562 Atlantic St
 1896. c, Sutter, Frederick B. (3), 422 Lafayette St
 1896. c, Mrs. Emma F., 422 Lafayette St
 1894. 1, Swan, Mrs. Maria L., 402 John St
 1888. 1, Symington, Miss Eudora, 69 Cottage St
 1888. 1, Miss Sadie A., s, 69 Cottage St

1893. 1, Taylor, Mrs. Agnes G., sh m n, Calhoun Place
 1893. 1, Miss Isabella, m, Calhoun Place
 1888. b, Taylor, Mrs. Annette (1), sh m y, 30 Hanover St
 1898. 1, Teede, Mrs. Minnie A., s m, 306 Myrtle Ave
 1882. b, Terry, Mrs. Gertrude S., 926 Fairfield Ave
 1889. c, Terry, Benjamin W. (1), 341 Maplewood Ave
 1890. c, Terry, Allen W. (1), 34 Elmwood Ave
 1887. 1, Mrs. Annie, s m n, 34 Elmwood Ave
 1894. 1, Tesiny, Julius (1), 3852 Main St
 1887. 1, Tiller, Miss Carrie A., s m, 207 Grove St
 1887. b, Tiller, Mrs. Mary N., Detroit, Mich.
 1890. 1, Todd, Mrs. Luella, South Walpole, Mass.
 1890. b, Todd, Frank M., 612 Fairfield Ave
 1889. 1, Topping, J. Reed, M.D., 349 Noble Ave
 1889. 1, Mrs. Eliza H., s m (2), 349 Noble Ave
 1902. c, Miss May R., s b, 349 Noble Ave
 1878. 1, Townsend, Mrs. Augusta, 271 Broad St
 1897. 1, Tuft, Thomas H., s e, 640 Lafayette St
 1902. c, Mrs. Harriet McO., s, 640 Lafayette St
 1897. 1, Tuft, Miss Margaret A., e, 169 Park Place
 1899. 1, Turner, Frederic E., East Orange, N. J.
 1899. 1, Mrs. Fannie G., East Orange, N. J.
 1900. c, Miss Grace E., East Orange, N. J.
 1902. c, Frederic E., East Orange, N. J.
 1902. c, Harold G., East Orange, N. J.

1898. 1, Van Ramp, Miss Lida, s m, 306 Myrtle Ave

1888. c, Waldhaus, Andrew B. (2), 107 Gem Ave
 1895. 1, Walker, Charles W. (3), 42 Yale St
 1895. 1, Mrs. Elmira J. C., s, 42 Yale St

1877. l, Warner, I. De Ver, M.D. (1), 225 Park Place
 1888. c, Warner, De Ver H. (3), 169 Park Place
 1888. b, Mrs. Maude W., m, 169 Park Place
 1894. l, Warner, Mrs. Sarah M., m n, Stratford
 1903. l, Watts, William (1), s, 178 Lewis St
 1890. c, Webb, Miss Alice A., 611 State St
 1885. b, Wedge, Mrs. S. Grace (1), s y e, 669 Warren St
 1903. l, Weir, James W. (2), 23 Seeley St
 1901. c, Welch, Mrs. Dora A. (2), s, 242 Warren St
 1873. l, Wheeler, Mrs. Mary L., s m, 390 Park Place
 1887. c, Lynde P., Ph.D., New Haven
 1894. c, Miss Hetty S., s, Wellesley, Mass.
 1900. c, Miss Mary P., s b, Wellesley, Mass.
 1864. c, Wheeler, Miss Cornelia B., s m, 390 Park Place
 1853. l, White, Miss Sarah E., Rye, N. Y.
 1887. l, Williams, Edmund S., sh y e (4), 802 Shelton St
 1887. l, Mrs. Jennie E., sh m y e n, 802 Shelton St
 1901. c, Miss Florence B., s b e, 802 Shelton St
 1890. b, Williams, Charles E., s, 144 Cottage St
 1890. c, Mrs. Florence M., m, 144 Cottage St
 1900. b, Miss Hazel V., s b, 144 Cottage St
 1890. l, Williams, Isaac, 42 Fourth St
 1890. l, Mrs. Eunice A., s, 42 Fourth St
 1890. l, Miss Annie, 42 Fourth St
 1898. c, Miss Gladys L., s, 42 Fourth St
 1898. c, James P., s, 42 Fourth St
 1889. l, Wilson, Thomas, Fairfield
 1890. b, Wilson, Mrs. Lena W. (2), sh, 224 Lindley St
 1902. l, Wilson, Miss Ida E., s y e, 629 State St
 1901. l, Winsor, Mrs. Mary A., s m n, 750 State St
 1897. l, Wolcott, William H., 525 Fairfield Ave
 1897. l, Mrs. Lizzie, X, 525 Fairfield Ave
 1880. l, Wright, John W., M.D. (2), 808 Myrtle Ave
 1886. l, Mrs. Elizabeth C., s m n, 808 Myrtle Ave
 1902. b, Miss Bessie C., s b, 808 Myrtle Ave
 1881. l, Wright, Joseph, 3874 Main St
 1881. l, Mrs. Isabella, 3874 Main St
 1894. c, Nathaniel P., 3874 Main St
 1896. c, Joseph G., 3874 Main St
 1897. l, Wright, Miss A. Gorham, Stratford
 1902. l, Wynkoop Richard J. (2), s, 1274 Park Ave
 1902. l, John B., s y e, 1274 Park Ave
 1902. l, Miss Edna, s b e, 1274 Park Ave

1880. l, Young, Mrs. Kilburn, 84 Lewis St
 1894. c, Young, Miss Isabella G., s, 1773 Main St
 1878. b, Youngs, Charles A. (2), 681 Park Ave
 1875. c, Mrs. Annie E., sh m, 681 Park Ave
 1884. c, Youngs, Elmer S. (2), s, 581 Warren St
 1885. b, Mrs. Caroline B., 581 Warren St

1892. l, Zeller, Samuel S., 662 Park Ave
 1892. l, Mrs. Nellie F., s m, 662 Park Ave
 1892. l, Miss Annie R., s y e, 662 Park Ave
 1892. c, Allen S., 662 Park Ave
 1892. c, Miss Bessie M., s e y, 662 Park Ave
 1901. c, Zeng, Mrs. Lillie (2), Pine St
 1891. l, Zigenfuss, Mrs. Emily, Stratford
 1891. c, Miss Frances J., s, Stratford





